



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

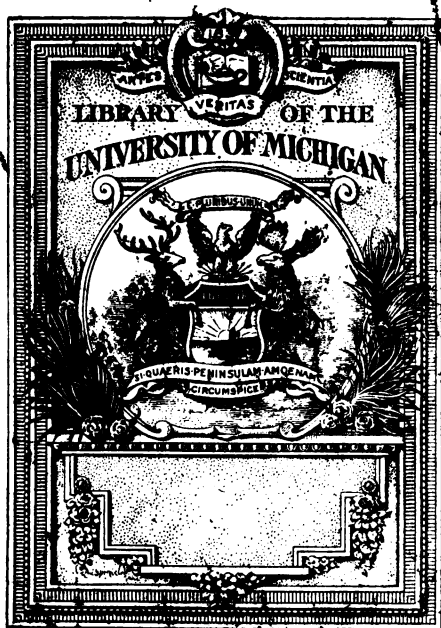
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

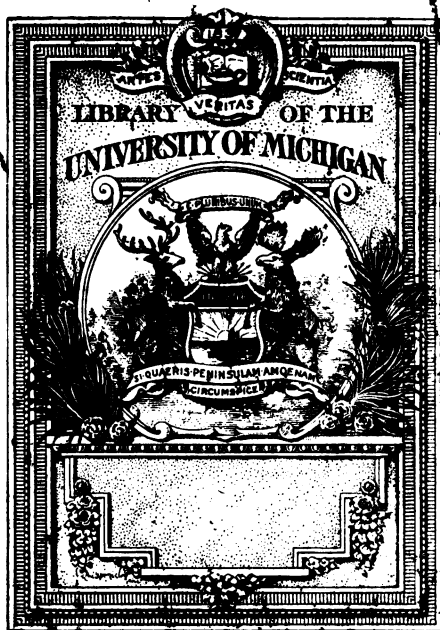
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

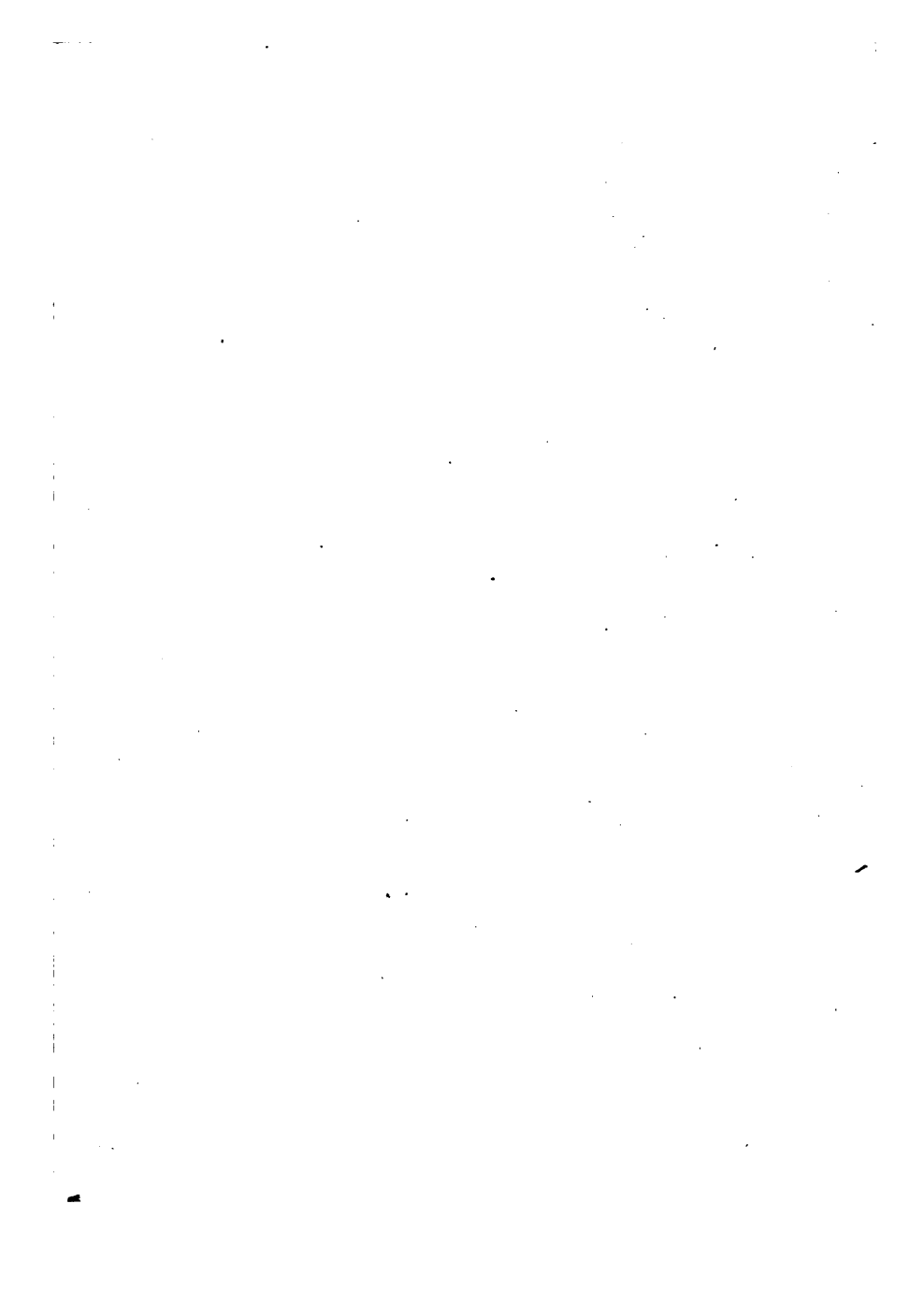
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>









Hymns and other Poetry

OF THE

47370

LATIN CHURCH

Translated by

D. T. MORGAN

ARRANGED ACCORDING TO

The Calendar of the Church of England

RIVINGTONS

WATERLOO PLACE, LONDON

Oxford and Cambridge

MDCCCLXXX

1 + 4

Per singulos dies, benedicimus Te.

Day by day, we magnify Thee.

TE DEUM.

TRANSLATOR'S PREFACE.

THESE versions, one hundred in number, of the ancient Latin Hymns and Sacred Mediæval Lyrics, which I venture now to bring before my fellow-members of the Church of England, have been, with other like work, the occupation of many of my leisure hours during the last twenty years—a work taken up for the moment, and continued by reason of the engrossing nature of the subject. About half of these translations were printed ten years ago for private circulation only, and so would have remained had not a valued friend, to whose judgment and experience I felt bound to defer, urged their publication, as likely to be useful to others; at the same time, he most kindly undertook to select and arrange them, thus doing for me what I could not have done without his help. Now the work is so far completed that he asks me for a Preface—not the least difficult part of my self-imposed task.

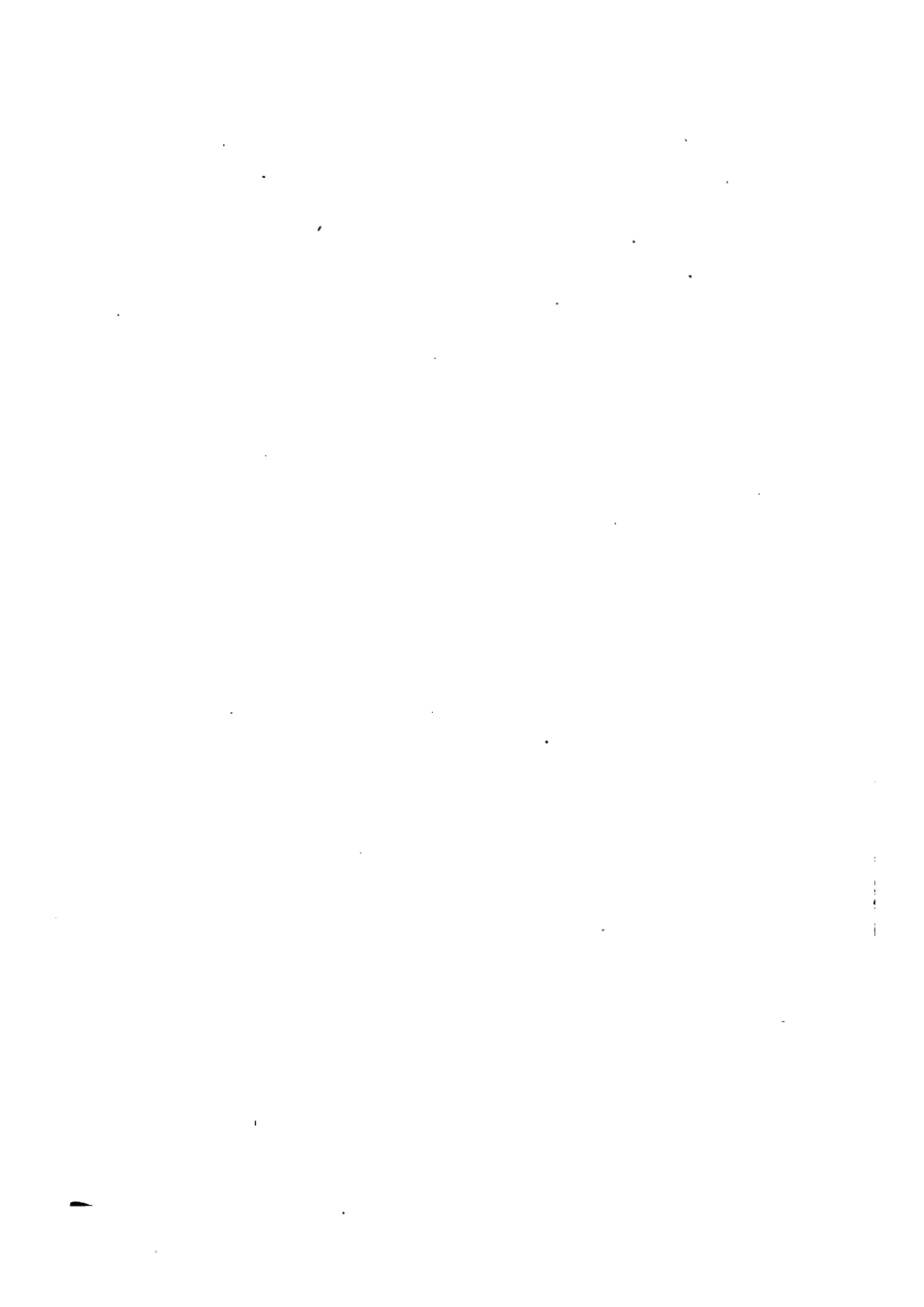
First, I have to excuse myself for any seeming presumption in following, as I do, the eminent writers

Recd. M.V.P.,
6-10-41

who of late years have adorned the same subject, especially the late Dr. Neale, Archbishop Trench, and the eminent scholar and theologian, Cardinal Newman—all three poets. These, by their painstaking researches, have made the treasures of ancient Hymnology more widely accessible, and by their spirited versions of some Hymns, and elucidations of others, have rendered the work of their successors comparatively easy. So I found in taking them for my masters (and all that I pretend to is to have followed in their steps). Mine is merely a small garland, “*Corolla Hymnorum*,” while countless treasures remain to exercise the skill and taste of translators, and to testify to the piety and scriptural knowledge of the old Hymn-writers. I do not, therefore, apologise for attempting to render these Hymns in our mother tongue—success is another matter. The originals are of a studied simplicity, and this would be lost by turning them into florid or sensational verse. I have tried to give their meaning and spirit faithfully, so clothing them in an English dress that they might again appear, so far as I could effect this, as originals. I humbly hope that my endeavour may conduce, in however small a degree, to the glory of God and the good of His Church.

TABLE OF CONTENTS.

	PAGES
HYMNS FOR THE DAYS OF THE WEEK	3-48
ADVENT	51-56
CHRISTMAS	57-75
EPIPHANY	76-80
LENT	81-103
EASTER.....	104-120
ASCENSION	121-129
WHITSUNTIDE	130-145
TRINITY SUNDAY.....	146-151
THE HOLY EUCHARIST	152-159
COMMEMORATION OF SAINTS, AND SOME OF THE	
MINOR FESTIVALS	163-242
DEDICATION OF A CHURCH	243-245
MISCELLANEOUS HYMNS AND POEMS.....	249-297

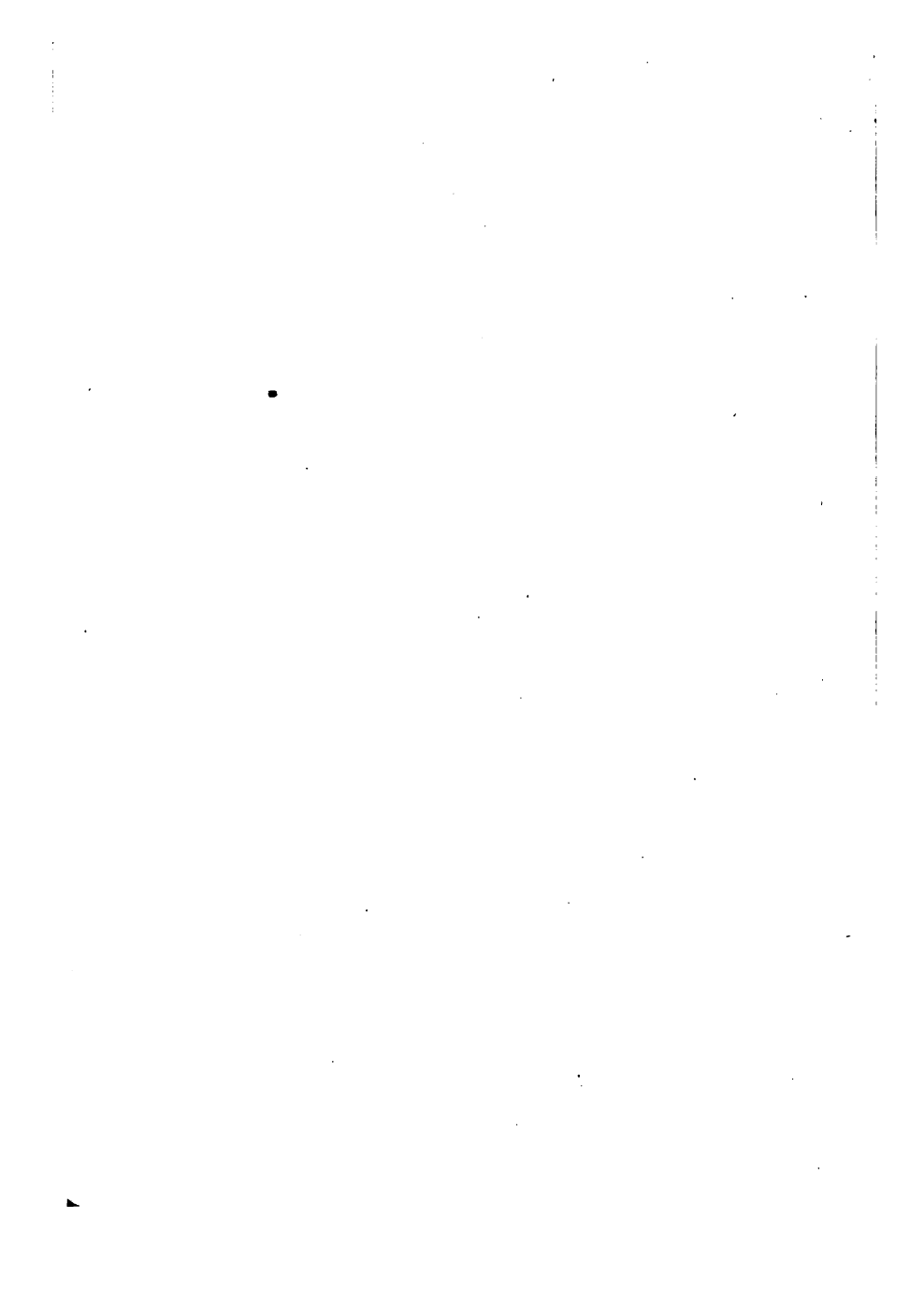


4

HYMNS FOR THE DAYS OF
THE WEEK

5

B



ADDENDA TO TABLE OF CONTENTS.

Index of First Lines	pages 299-302
Latin Index	,, 303-309

CORRIGENDA.

Page 26, sixth line from bottom of page, for "truthfulness" read
"trustfulness."

Page 263, first line from top of page, for "circling glory" read "orbèd
glory."

Page 264, first stanza, fifth line,
for "Adieu to wealth, to hope itself,"
read "To hope's bright crew, to wealth, adieu."

Page 267, third stanza, first line,
for "My body too, farewell to you,"
read "My body last, from all our past"

Put ease and slothfulness away,
And come, His mercy all entreat !
As the sweet Psalmist tells aright,
"Seek Him 'midst watches of the night."



*HYMNS FOR THE DAYS OF THE
WEEK.*

The Lord's Day before Daybreak.

PRIMO DIERUM OMNIUM.

WELCOME! thou chiefest of all days
That on the new-made world didst shine,
When heaven and earth came forth to praise,
And God approved His work Divine;
Bright day, what glory dawned on thee
When Christ arose that world to free!

Arise we, too, before the day,
With hearts athirst our Lord to meet,
Put ease and slothfulness away,
And come, His mercy all entreat!
As the sweet Psalmist tells aright,
"Seek Him 'midst watches of the night."

May He, in answer to our cry,
 Stretch forth His Arm so strong to save,
 Nor our polluted souls deny
 In His atoning Blood to lave ;
 Then with refreshing grace come near,
 Each lowly contrite one to hear ;

That when on this His holy day
 Our grateful hymns and anthems rise,
 While pass the quiet hours away,
 He may accept our sacrifice ;
 And with His gifts His children bless
 Who seek on earth His holiness.

Almighty Father, gracious Lord,
 Fountain whence purity doth spring—
 To Thee our every thought and word,
 Through Thy dear Son, we dare to bring :
 O let not sinful passions fill
 Our hearts to work the works of ill.

Lest, all imbrued in mortal sin,
 This house of clay in which we dwell
 Draw down the immortal soul within
 To burn in fiercer fires of hell :

How shall we 'scape that bitter pain
Whom earthly base defilements stain ?

Wherefore, O Christ, of Thy dear love,
Accept Thy suppliant children's prayer ;
Thou, Saviour, wholly canst remove
Those grievous marks of sin we bear :
Vouchsafe to us Thy cleansing now,
And ever-living joys bestow.

Amen.

The Lord's Day—Evening.

O LUCE QUI MORTALIBUS.

O GOD, Who in the unapproachèd light
Art hid from mortal eye,
The holy Angels trembling gaze,
And veil their faces in amaze,
At the near presence of Thy glorious majesty.

As men bewildered 'midst the shades of night'
We wander darkly here ;
But with the coming of Thy day—
In that bright noontide's piercing ray—
Swift from creation's face the night shall disappear.

Yon flaming orb but faintly shadows forth
The glory that shall be ;
And dost Thou, gracious Lord, prepare
These wondrous things for man to share—
This Thine eternal day, may we, Thy children, see ?

To crown our hopes, alas ! thou com'st not yet,
O wished-for, joyful day !
Or ere Thy blissful light we gain—
Needs must we purge us of our stain—
Lay down our fleshly load, and soiled robes of clay.

Then from her earthly bonds the soul shall rise
To Thee, O God, on high ;
Joy to behold Thee evermore !
To love, to praise Thee, to adore,—
In fulness of Thy love to rest eternally.

Blest Trinity, with Whom in boundless store
Are gifts for every need ;
Aid us, we pray Thee, by Thy grace
To fill with good life's little space,
So shall Thine endless day to this brief dawn succeed.
Amen.

After Midnight.

SPLENDOR PATERNÆ GLORIÆ.

O THOU, the Brightness of the Father's glory,
Who from that radiance bringest us the light,
Thyself the Light of Light, the Fount of clearness,
The Day of Days illumining our night.

Thou the true Sun, shine down upon Thy creatures,
Thou shinest ever, sufferest no decay,
And all our senses, all our inmost nature
Fill with the Holy Spirit's gracious ray :

And on the Father let us instant calling—
The Father of eternal glory—pray
That He His all-potential grace bestowing,
Deceitful sin will banish far away ;

Pray Him to nerve us for our earthly combat,
To blunt the weapons of our envious foe,
Amidst the storms of life to raise us falling,
And grant us heavenward on our path to go.

Pray Him our erring minds to rule and govern,
That soul and body pure and true may meet,
And let our faith, with warmest ardour glowing,
Know not the fraudulent poison of deceit.

O may we thankful feed on Christ our Saviour,
And drink His precious Blood in faith and love,
While of the Spirit's fervent joy partaking,
We rise in heart and mind to God above.

So this good day with holy gladness passing,
Our modesty as blushing dawn may be,
Our faith as glows the sun's meridian brightness,
And may our soul no darkening twilight see.

Now the bright chariot of the dawn approaches,
May He come forth to bless us here below ;
The Son, in Whom is all the Father's fulness,
The Father, Whom in His Incarnate Word we know.

Amen.

At the First Hour through the Week.

JAM LUCIS ORTO SIDERE.

AGAIN, with joyful waking,
Comes forth the star of day ;
And now to God our Heavenly Father
His suppliant children pray—
May He, the Uncreated Light,
Guide us this day to walk aright.

Let not our hands betray us,
Our lips be moved to sin ;
No stubborn thoughts arise rebellious
To vex the soul within ;
Truth, simple, whole, be with us still,
And love unfeigned, that thinks no ill.

While the swift hours fleet by us,
Watch Thou, O Christ, beside ;

Lest through the portal of our senses
The wily tempter glide ;
Hell's keenest shafts in vain shall fly,
When Thou, the soul's defence, art nigh.

Forth on the round of duty
Thy guiding Spirit lead,
Our every work subserve Thy glory,
And with Thy blessing speed ;
So shall our daily labour be
Continued, ended, Lord, in Thee.

The promptings of the body
With jealous watch control,
Nor let the flesh, a pampered tyrant,
Weigh down the immortal soul.
In all be abstinence the guide ;
For heaven and for the soul provide.

Learn we, through Thy blest teaching,
Our earthly joys how vain ;
Seek we the joys where Thou, O Saviour,
At God's right hand dost reign ;
With Thee at last vouchsafe we die,
Raise us with Thee to life on high.

Now praise we God the Father,
Like praise to God the Son,
Who calleth us to share the triumphs
His mighty Arm hath won ;
And to the Spirit praises be,
Eternal, Undivided Three.

Amen.

At the Third Hour.

O FONS AMORIS SPIRITUS.

ALL-Gracious Spirit ! Fount of love,
Parent of gifts from heaven above,
O fill our hearts from that pure stream,
And kindle there Thy quickening beam.

Knit by Thy love Thou makest One
The Father and the Blessèd Son ;
O may we ever joinèd be
In mutual charity through Thee.

To God the Father, God the Son,
And Holy Spirit, Three in One,
Let all creation join to raise
Now and for aye the song of praise.

Amen.

At the Sixth Hour.

JAM SOLIS EXCELSUM JUBAR.

Now darts the sun from highest heaven
Keen arrows through the sky ;
Bright minister ! to whom is given
Such fiery panoply,
With treasured stores of light and heat
To fill the worlds beneath his feet ;
His piercing ray all creatures meet,
And hail their life's supply.

Yet Thou, O Christ, the world's true Light,
Dost mightier power convey,
And pourest from Thy mercy's height
A new and brighter ray,
To lighten with celestial grace
Each heart of man that seeks Thy Face,
And guide to heaven a ransomed race,
Thyself the living Way.

O may our fervent vows to Thee,
Fed ever by sweet charity,
Rise up with answering love ;
A pure and aye increasing flame
To praise and glorify Thy Name
In perfect day above.

Father of Heaven, like praise to Thee,
And to the Holy Spirit be,
With Christ Thy only Son ;
Thou who the heavens and earth didst frame,
One God for evermore the same,
While endless ages run.
Amen.

At the Ninth Hour.

PRONO VOLUTUS IMPETU.

Now with rapid wheel inclining
Nightward sinks the orb of day,
So our mortal life is hasting
Swiftly to its goal away.

Jesu, merciful Redeemer,
Who for lost mankind didst die,
On the Cross Thine Arms extended,
Raise a falling world on high.

Aye within those Arms of mercy
Grant, O Christ, to us a place,
There to love Thy Cross, to bless Thee,
There to die in Thy embrace.

To the Father, God Eternal,
With the Sole-begotten Son,
And the Holy Spirit, ever
Glory, honour, praise, be done.

Amen.

Before going to sleep.

O JESU DULCISIME.

SWEET Jesu ! now to Thee I pray,
Jesu, my soul's delight,
Whose power has kept me thro' the day,
Vouchsafe, Beloved Lord, to stay
With me in sleep this night.

So while my body takes calm rest,
My heart, still fixed on Thee,
May watch, by slumber unpossessed,
Against each evil haunting guest,
To know Thee near, and see.

Signed with the Cross be mine to lie !
Thy Angels fence me round ;
Far off bid Satan's legion fly ;
Thou only, Lord, in presence nigh
Abiding still be found.

O take my dear ones to Thy Heart,
And cherish in Thy love ;
From them and me no more depart—
Bring us unto Thee where Thou art,
Jesu, in realms above.

To God the Father, God the Son,
And Spirit, One and Three,
All glory, honour, praise be done
Both now and while the ages run,
And for eternity.

Amen.

Monday Morning.

NIL LAUDIBUS NOSTRIS EGES.

FATHER in Heaven ! Thy glory
Needs nothing of our praise,
Yet ever does Thy love entreat
Thy children to the mercy-seat
Their hearts in prayer to raise ;
So would'st Thou to the pleading soul come nigh,
And give Thy pitying grace in answer to our cry.

Night tells with voiceful silence
Thy wisdom, how profound !
The glorious messenger of day
Bears forth Thy mercies with his ray
To the glad world around :—
Lord of these marvels, veiled in dazzling light,
What mind can reach to Thee, or tongue give
praise aright ?

But shall our hearts lack utterance
To bless Thee for Thy love
Who savest from the evil here,
And bringest us Thy children near
To promised joys above?
Speed us, O Father, though weak flesh would stay,
O Christ, vouchsafe Thyself the Leader and the
Way.

Amen.

Monday Evening.

JACTAMUR HEU QUOT FLUCTIBUS.

ALAS ! how oft the threatening billows roll
To whelm us tempest-tost on life's rough sea ;
One only hope then dawns upon the soul,—
Then comes our pleading cry, good Lord, to Thee.

Swifter to hear than we to form the prayer,
Thou, Father, with protecting arm dost save.
E'en weakest tremblers resting in Thy care,
Rise up with strength to suffer, and are brave.

Whate'er the force of evil here below,
All-conquering Saviour, Thou art mightier still
To free the souls in bondage of our foe,
Cast down his power, and vindicate Thy will.

Wilt Thou, O Christ, Thine own bright glory give
To clothe our vileness with celestial light ?
Yea, Lord ! vouchsafe us in this faith to live,
And for our heavenly prize to strive aright.

Thrice happy toil which Thy blest Presence cheers,
Thyself the end and solace of our pain !
Who would not welcome through this vale of tears
Earth's passing griefs, eternal joy to gain ?

Praise be to God the Father, Christ His Son,
Like praise, most Holy Spirit, unto Thee,
Who art with Both in glorious Godhead One
For ever joined, the Same eternally.
Amen.

Tuesday Morning.

TE PRINCIPEM SUMMO DEUS.

THE first, the great commandment,
O Christian soul, draw near,
And second like unto it,
As Christ hath taught thee—hear ;
With all thy heart, and mind, and strength,
The Lord thy God to love ;
And for thy neighbour loving-kindness
As for thyself to prove.

Thou, gracious Lord, hast placed us
Within the Church's fold ;
By love immortal founded
Thy family behold !
One heart, one mind, yet many members,
New increase gathering still,
While truth and faith, bright guards around us,
Keep all Thy holy hill.

Far off be crooked envy,
 Nor let ill passions rage,
 Inflamed with zeal litigious,
 To vex thine heritage ;
 Author of peace, O Father, teach us
 The law of love to keep,
 To joy in all our brother's gladness,
 And with the mourner weep.

So may we all, Thy children,
 Bring fruits of love to Thee,
 And sing glad Alleluias
 To God the One and Three ;
 Glory to Christ whose mercy gives us
 His holy Church for home,
 His perfect peace to bless and guide us
 Till to His rest we come.
 Amen.

Tuesday Evening.

O QUAM JUVAT FRATRES DEUS.

O GOD, our loving God, by whom Thy Church
Is knit together in one fellowship
With Christ the Head, whose grace for every
member
Is living strength ; how great must be their blessing
When by the self-same Spirit all are moved !
In what sweet unison the voice of praise
Goes up from all assembled in one house
To worship Thee ! As with compacted front
A mighty armed phalanx cleaves the battle,
Onward, majestic ; so the Church's prayer
With pleading of the Saints, winged by the Angels,
Makes forceful entrance through the golden gate
To come before Thee at the mercy-seat.
Well-pleasing violence ! O then let each
To whom this heritage of Christ is dear,
Make glad the brotherhood with fruits of peace,

As precious manna, with a sweet refreshment !
But woe to such as led by treacherous counsel,
Sow fierce dissension in the Church's path,
Rending the seamless garment of their Lord,
Deceivers and deceived ; yet from their evil,—
The malice and contention of Thy foe—
Thou, Christ, ordainest still that good shall come,
And crowns of glory for the sons who love Thee,
Thy champions ever watchful ; not as they
Who all unguarded in their warfare meet
The trial of their faith ; those a false world
Too oft with flattering voices lures astray,
Poisoning with subtle doubts their truthfulness,
And laps them in the sweetness of her praise.
O grant us, Blessed Trinity, to live
In mutual charity so linked, that each
May profit other, till at last we come
Together in Thy kingdom aye to reign.

Amen.

Wednesday Morning.

PROMITTIS ET SERVAS DATAM.

THY truth, O God, stands firm in heaven ;
From everlasting Thy sure word is given
The children of Thy hand to bless,
And save the world through righteousness ;
Again at early dawn we kneel in prayer
With pleading at Thy Throne, this gift of grace to share.

But mark what slippery paths they take
Who trust the promises vain man can make !
Soft words that flatter to betray,
Joys that full swiftly fade away ;
As when one leans upon a broken reed,
So crumble earthly hopes, and wound us in our need.

Then blessed among men is he
 Who finds his treasure, Lord of grace, in Thee,
 Within Thy secret place to dwell,
 Thy sheltering Arms for citadel :
 Though all around the swelling billows roll,
 Nor height nor depth profound shall move his con-
 stant soul.

And wouldst thou, wavering heart, delay
 To seek this mercy and embrace the way?
 For thee is Christ the Saviour born,
 To thee the unchanging God hath sworn ;
 Faith's glorious pledge,—on this the soul relies,
 Mounts up in wingèd flight, and grasps the destined
 prize.

Foretaste of glory, feast of love,
 Where saints on earth partake of joys above !
 With the beloved John they see
 By faith the Lamb's great company :
 There from the Father's Throne in radiance bright,
 Christ pours for ransomed souls the stream of pure
 delight.

O Fountain of perpetual grace,
In Thy true worship every hope finds place,
Thee, Blessèd Trinity, we own
Our strength, our righteousness alone.

Grant us with perfect mind to seek Thee here,
And to our souls at last O come with mercy near.

Amen.

Wednesday Evening.

HORRES SUPERBOS NEC TUAM.

Down with your pride, ye haughty ones, or else
Why come ye hither? does not God declare
He holds you in abhorrence, nor will give
His glory to another? vain the tribute
Of your lip-homage—vain the prayers ye offer,
Who come unclothèd with humility
Before His Throne. And Thou, O Lord of mercy,
How oft the flowing current of Thy grace
Is met by thankless and obdurate hearts,
Till the full stream is hindered, or, as when
Thy precious showers fall on some arid field
Whose thirsty herbage swift is parched again,
To wither all unblest :—

Not such our portion
Who seek the living God ; behold ! as servants

Wait on their master's hand, or eye of maiden
With anxious gazing turns towards her mistress,
So look we to the everlasting hills
Whence comes the mighty arm alone to save us,
What though Thy wished-for succour yet, O Lord,
Awhile Thou dost delay ; though stormful clouds
O'ershadow the bright view, still hope remains,
A sure and steadfast anchor of the soul,
The stay of faithful hearts that trust in Thee.
Unto the Father be for ever praise,
Like praise to Christ His Son, by Whom is given
That chiefest blessing from the eternal Throne,
God's Holy Spirit, source of goodness now,
Pledge of our true inheritance to come.

Amen.

Thursday Morning.

DIGNAS QUIS O DEUS TIBI.

O THOU, who aye in brightness
Ineffable dost dwell,
Our God, to whom all praise belongeth,
Thy glories who shall tell?
The very Light eternal,
Thou sendest us Thy ray
To scatter all the powers of darkness,
And show Thy saving way.

The faith that Thou requirest,
Thou dost Thyself bestow,—
That faith whereby we learn to bring Thee
The homage which we owe;
Through faith the mind discerneth,
The mists of error flee;
Through faith men's hearts and souls are lifted,
Father of lights, to Thee.

Would we, who seek the Presence
Of this our heavenly King,—
His worshippers in truth and spirit,
No vain oblations bring?
Come with our hearts' deep searchings
Laid open to His view,—
Pure, through the blood of Christ's atonement,
And at His Altar sue.

Then heart and voice together
In sweet accord shall rise,
And pour their tribute of affection
A free-will sacrifice ;
Each tongue with fullest utterance,
Salvation's truths confess ;
Proclaim and magnify those mercies,
And their great Author bless.

Lord, in Thy gifts so precious
Not earth's proud sons partake ;
Thou with the humble soul and lowly
Thy dwelling-place dost make.

Increase our faith, we pray Thee,
Nor let abhorred pride
Inflame our swelling hearts with evil,
And from Thy love divide.

All praise be to the Father,
All praise, O Christ, to Thee,
Who with Thy Blood the Faith hast founded
Our rock of strength to be.
And unto Thee, O Spirit,
Who with Both These art One,
Our glorious God, let praise for ever
In earth and heaven be done.

Amen.

Thursday Evening.

O FORTIS ET CLEMENS DEUS.

UNTO Thee, O Father, merciful and mighty,
Author of salvation, be our earnest prayer ;
Faith, the seed of blessing, plant Thou in each bosom,
And with fruits of glory crown the increase there.

When our courage faileth, only this availeth,
Peace, and joy, and comfort—brightening as we go—
Truth the banner o'er us, faith the shield before us
Quenching all the fiery weapons of our foe.

Jesu ! Blessed Saviour ! unto Thee for refuge
Come Thy children, trusting in Thy Name alone ;
Wingèd faith ascendeth, hope new courage lendeth,
Love that never endeth pleads before the throne.

When our footsteps falter, keep us, Heavenly Father,
Through Thy Son's atonement cleansed from
mortal stain ;

Let not guilt defile us, or the world beguile us,
Faithless to Christ's mercy, slaves to sin again.

Father, Son, and Spirit, Thy eternal merit
Aye may all Thy creatures worthily adore !
Through Thy mighty working in our hearts believing,
Thou, O gracious Spirit, fullest truth dost pour.
Amen.

Friday Morning.

ULTRICIBUS NOS ÛNDIQUE.

GREAT Searcher of our hearts !
Whilst Thy avenging darts
 Fall on the people round,
Who but Thyself can bring
Us healing for their sting,
 Or staunch the bleeding wound ?

If to the world we go
For solace in our woe,
 Its proffered joys, how vain !—
These to the aching heart
Add but a keener smart,
 And more enduring pain.

Thy chastisements we fear,
Yet Thou, O Lord, art near,
 Sure hope of souls forlorn ;

Each pain that we endure
Becomes itself our cure
At Thy good pleasure borne.

But when, with baleful fire,
Our fleshly lusts conspire,
And evil passions stain ;
Thou only, Lord, hast power
To aid us in that hour,
And burst their galling chain.

Withhold not, then, Thine Arm ;
Our foes in number swarm ;
Quell Thou, O God, their pride,
Lest on some evil day
They take us as a prey,
For whom the Saviour died.

Joy ! for our prayer is heard,
O Christ, and at Thy word
Sweet hope returns to cheer ;
When quakes the failing heart,
Thy death destroys death's smart,
Love casteth out all fear.

To God the Father, Son,
And Spirit, ever One,
All praise and glory be ;
Who chideth but to prove
The children of His love,
And show fresh clemency.
Amen.

Friday Evening.

LUGETE PACIS ANGELI.

ANGELS of peace ! bewail
With us who fain on Calvary would mourn ;
Here God Himself has laid His glory by,
Lo ! Christ, as mortal man, goes forth to die,
And bears our burden up the hill of scorn !

O miracle of love !
Infatuate hearts that spurn Thy love Divine,
Each insult poured on that anointed Head !
A willing Victim Thou to death art led,
What shames e'en guilt to suffer, all is Thine.

O Christ, Thy saving Cross
From woes undying makes Thy people free.
Here let Thy voice the wandering sheep recall ;
Thy vengeful arrows pierce, Thy judgments fall,
But spare, O spare us for eternity.

Weak flesh, dost thou rebel
When our great Father calls us to obey?
O Christ, our sole Exemplar and our Guide,
We pray Thee, ever Thy true strength provide,
And lead us onward by that living way.

Healed by Thy precious Stripes,
Cleansed by Thy Blood, O Jesu, from our stain,
How shall we now in sin's foul joys delight,
Shame our dear Lord in men's and Angels' sight,
And crucify the Son of God again?

Praise we the Father's love,
Who with His Son all things has freely given ;
Praise Christ, both Priest and Victim, and to Thee
Most Blessèd Spirit, praise and glory be,
By whom the flame is lit that mounts to heaven.
Amen.

Saturday Morning.

RERUM CREATOR OMNIUM.

MAKER of all, vouchsafe to bless
Our labours here below,
That we, who Christ's great Name confess,
Christ's living fruits may show.

Thou, Lord, alone canst power impart
To do Thy holy will ;
From Thee each prompting of the heart,
Thy precepts to fulfil.

Though perils meet us, snares delay,
O Saviour, Thou defend
With mighty Arm Thy pilgrim's way,
And guide him to the end.

Glad ending when the goal is won,
Sweet rest when toil is o'er,
Where Thou, for every faithful son,
The cup of joy shalt pour.

O bring us, Lord, to that blest place,
Our longing spirit cries ;
May we, redeemed by Thy grace,
Hold fast the eternal prize.
Amen.

Saturday Evening.

SUPREME MOTOR CORDIUM.

O SOVEREIGN Mover of the heart,
Thou, from the world's first dawn, to bless,—
Unto the righteous dost impart
The living fruits of holiness.
Through every age that stream of grace
Unbroken in its flow, we trace.

Faith, hope, and love—Thy image here,
In one sweet linkèd tie unite ;
And when the worlds shall disappear
With all Thou gavest for delight ;
Love only fadeless shall abide
With Thee her perfect Joy beside.

O Very Love ! Thou Truth Supreme !
Light that with ever steadfast ray
Upon our darkest hour dost beam,
And guidest to the perfect day !

Lord, when our work on earth is done,
Shall Thy eternal rest be won?

Now, where a thousand dangers lead,
The pilgrim on his path must go,
And carry with him precious seed
In weakness and in tears, to sow :
Then to the harvest shall he come;
And bring his sheaves in triumph home.

Great God of power, blest Three in One,
O visit us Thy vineyard here,
That when Thou comest for Thine own,
The fruits Thou seekest may appear;
Then shall each goodly gift of Thine,
Crowned by Thyself, with glory shine,
O righteous Judge of all.

Amen.

Saturday.

O QUANTA, QUALIA.

Oh what must be the Sabbaths,
How glorious and how great !
Those the bright company of heaven
Aye blissful celebrate ;
What rest for souls aweary,
What crowning joys befall,
When for the brave who strove and conquered,
God shall be All in all.

Who is this King of glory,—
His court, His palace high ?
This rest so sweet, this peace, this gladness,
This heavenly Majesty ?
Speak, O ye happy people
That in these glories share,
If voice be yours to tell the fulness
Ye have of blessing there.

True name is thine, O Salem,
Blest city, hallowed sound ;
All joy can give of best and sweetest,
In Salem's peace is found :
Where bliss leaves naught to long for,
Nor hopes deferred can tire,
Swift with the wish fruition cometh,
Exceeding all desire.

And we, through Christ's dear mercy,
Safe landed on that shore,
Shall sing the joyful hymns of Zion,
Our tears, our travail o'er.
Aye with the blessed people
In strains of grateful praise,
To Thee, O Lord of grace eternal,
One mighty voice to raise.

Not as on earth the Sabbaths
Successive come and go ;
One Sabbath joy fresh springing ever,
These Sabbath-keepers know ;

Ineffable, unending,
 Is their great Jubilee,
 With sweet accord of men and angels
 Sung everlastingly.

Meanwhile with hearts uplifted
 To those bright realms above,
 'Tis ours in pilgrim guise to seek for
 The country of our love ;
 From Babylon's long exile
 O'er all the desert plain,
 Till in Jerusalem's fair city
 We find our home again.

Praise God the Everliving,
 Most glorious Trinity,
 Of Whom—in Whom—thro' Whom—are
 all things,
 Now and eternally :
 Of God the Father are They,—
 In Christ our Lord His Son,—
 Thro' Thy prevailing grace, O Spirit,
 Who with the Two art One.
 Amen.

HYMNS FOR THE CHRISTIAN
SEASONS



Advent.

STATUTA DECRETO DEI.

SING we now redeeming love !
Praise the Father, God above !
At His bidding, as decreed,
To their goal the ages speed ;
Now the appointed hour draws nigh,
Shines the Day-spring from on high.

Through the breach that Adam made
By the tempter's guile betrayed,—
Sorrow came and dire disgrace,
Evil marring all our race,
Hopeless in death's shadow lying,
Doomed to suffer woes undying.

Hapless world ! whose fetters bind thee,
Trembling till the judgment find thee ?
Who thy penalty can pay ?
Wash those guilty stains away ?

Free thee from sin's galling yoke ?
Heal the anguish of thy stroke ?

Thou, O Christ, and Thou alone,
God descending from Thy Throne ;
Thou, whose might alone could save
From the terrors of the grave,—
To Thine Image didst restore
Form and beauty as before.

Rain, ye heavens, your softest dew !
Nature, blossom forth anew !
Earth, within thy kind embrace
Take the Lord of living grace !
Wake, O Seed of glory, rise !
Bear us with Thee to the skies !

Now to Him, the Eternal Son,
With the Father laud be done,
Christ the Word, Who for our sake,
Did this mortal nature take ;
And to the Blest Spirit be
Glory, praise, eternally.

Amen.

Advent.

**APPAREBIT REPENTINA DIES MAGNA
DOMINI.**

STEALTHY as a thief approaching midst the darkness
of the night,
So the Lord's great day shall waken, sudden, all the
world with fright ;
Then how vain shall seem their treasures,
Brief the sum of worldly pleasures,
When the world shall pass from sight.

Through the earth's remotest confines loud the
trumpet's voice shall sound,
Dead and living, all shall hear it, all to meet their
Lord be found ;
Him the Judge, Who cometh glorious,
Christ from heaven, the King victorious,
With His shining Angels round.

Then the moon's pale orb shall redden,—o'er the sun
shall spread a pall,—
Earth through all her circuit tremble,—faded, dim,
the stars shall fall ;—
Flames with fearful beauty glowing,
Earth and sea and sky o'erflowing,
Run before the Judge of all :

Round that just Disposer's footstool, Angel hosts with
awe shall stand,
On the right God's faithful servants, on the left the
evil band ;
Then the silence shall be broken,
Then the King's great doom be spoken
To the souls on either hand.

"Come, ye blessèd of My Father," to the just their
Lord shall say,
"Take the kingdom He prepared you ere the worlds
beheld the day ;
Me when poor and sick ye tended,
Me with loving care defended,
This your love I now repay."

"When, O Christ, did we behold Thee?" joyful will
their answer be,

"When Thy sorrows have we pitied, fed and clothed
Thy poverty?"

Softly then shall fall His accents,

"For ye did it to My servants,
Ye have done it unto Me!"

Next their sentence to the wicked shall the righteous
Judge declare,

"Hence, ye cursed, from My Presence, in the pains of
hell to share ;

Vainly for your help I pleaded,

Naught My prayers or tears ye heeded,
For your suffering Lord to care."

"When, great King, did we reject Thee?" such will
be their bitter cry ;

"Or Thy need refuse to succour?" then shall come
the stern reply,

"When the poor for help was crying,

Ye, My messenger denying,
Did My very Self deny."

Headlong then shall fall the wicked down the pit of
guilt and shame,
Where for Satan and his servants is their prison-house
of flame ;
Anguish there, and grief, and wailing,
Sorrow endless, unavailing,
Woe for evermore the same.

But the faithful shall be raised up to Zion's peaceful
height,
Angel choirs rejoicing round them, they to heaven
shall wing their flight,
Sights of glory there to meet them,—
Christ Himself their Lord, to greet them,
Shining in the Father's light.

Would'st thou gain the heavenly kingdom? then of
Satan's toils beware ;
Watch lest gold or lust entice thee,—be the helpless
ones thy care ;—
Though thy Master Christ should tarry,
Still thy warfare's weapons carry,
For His coming aye prepare.

Amen.

Christmas.

VENI REDEMPTOR GENTIUM.

O COME, Redeemer of mankind, appear,
Thee with full hearts the Virgin-born we greet;
Let every age with rapt amazement hear
That wondrous birth which for our God is meet

Not by the will of man, or mortal seed,
But by the Spirit's breathed mysterious grace
The Word of God became our flesh indeed,
And grew a tender plant of human race.

Lo ! Mary's virgin womb its burthen bears,
Nor less abides her virgin purity :
In the King's glory see our nature shares,
Here in His temple God vouchsafes to be.

From His bright chamber, virtue's holy shrine,
The royal Bridegroom cometh to the day ;
Of twofold substance, human and Divine,
As giant swift, rejoicing on His way. *

~~F~~orth from His Father to the world He goes,
Back to the Father's Face His way regains,
Far down to souls beneath His glory shows,
Again at God's right hand victorious reigns.

With the Eternal Father equal, Thou
Girt with our flesh dost triumph evermore,
Strengthening our feeble bodies here below
With endless grace from Thine own living store,

How doth Thy lowly manger radiant shine !
On the sweet breath of night new splendour grows ;
So may our spirits glow with faith Divine,
Where no dark cloud of sin shall interpose.

All praise and glory to the Father be,
All praise and glory to His Only Son,
All praise and glory, Holy Ghost, to Thee,
Both now, and while eternal ages run.

Amen.

Christmas.

NATO NOBIS SALVATORE.

COME, let us celebrate the morn
On which our Saviour Christ was born,
The day of days most bright ;
When unto us a Son was given,
To men appeared the Lord from heaven,
The Gentiles' saving Light.

Through Eve's transgression all were slain,
But Christ by His most precious pain
The world's redemption wrought ;
By our first parent death did come,
But joyful Mary's gracious womb
The fruit of life has brought.

God saw from heaven with pitying eye
Neglectful man in darkness lie,

And sent His Son to save ;
Christ in the world, though veiled from sight,
As hidden Bridegroom, forth to light
His glorious Presence gave.

Begirt with conquering power He came,
As giant strong of mighty fame,
Death, our proud foe, to quell ;—
Swift as a runner to the goal,
Fulfilling in Himself the whole
That law and prophets tell.

O Jesu, Thou our saving health,
In sickness ease, in need our wealth,
Our glory and our peace ;
Thou from Thy plenteous mercy's spring
The ransom for our souls dost bring,
Wherefore Thy praise all creatures sing,
With voices ne'er to cease.

Amen.

Christmas.

ALTITUDO QUID HIC JACES.

THOU most High and Holy,—
Why dost Thou lie here,
In a stable lowly,
Deignest to appear?
Heaven's lamps burned around Thee,
Thou did'st make them all,
Now doth cold surround Thee,
Shivering in this stall.

Thou, our Strength, our Fastness,
Very weakness made,
Infinite in vastness,
Here a Babe art laid;
Fettered with infirmity,
Thou that break'st our chain,
God from all eternity,
Born to suffer pain.

Christ the universal King,
Priest for ever to remain,
Consecrated now they sing,
Join we too that thrilling strain ;—
“ Peace on earth, and mercy given,
Glory in the highest heaven.”

Mortal ! askest thou the cause
Why these gracious things should be ?
Seek it in God's righteous laws,
True from all eternity ;
Justice doomed our guilty race,
Mercy opened us the way,
Ransomed by a Saviour's grace,
All that mighty debt to pay.—
O what love, what mercy sweet
In our great Messiah meet ;
Mingled vinegar and gall,
Cup His bleeding Lips have pressed,
Now for us is changèd all
To a draught of healing blest.

As the merciful and good,
That Samaritan of yore,

Pitying by the stranger stood,
 Balm into his wounds to pour,—
So our great Physician here,
 In His Sacrament Divine,
Comes with tender mercy near,
 Bringeth us the Bread and Wine.
Christ our new Elisha born,
 Calls to life the widow's son,
Lowly Jesus Whom they scorn,
 He, the poor rejected One—
Comes with more than prophet's power,
 God and Man, His gifts to shower.

Swiftly, with a giant's stride,
 Comes the Victor on His way ;
Sets the law of death aside,
 Spoils the spoiler of his prey.
Now the Shepherd brings again,
 On His shoulder safely laid,—
Sought from all the desert plain,—
 His the wandering sheep that strayed.
Now the silver piece is found
 In the treasury of grace ;

Now the toilsome search is crowned,
Long-lost man regains his place.
Joyful Angels come to greet
This God's family complete.

Sing we then redeeming love,
Praise our Lord, both God and Man,
Christ Who reigneth aye above
Far beyond earth's narrow span ;
From the banded powers of hell
Adam's fallen race He bore,
With Himself in heaven to dwell,
Rescued, safe for evermore.

Amen.



Christmas.

(St. Stephen's Day.)

HERI MUNDUS EXULTAVIT.

BUT yesterday the exulting world,
With joyous banners all unfurled,
 Kept her dear Saviour's natal day ;
But yesterday, with hymnings sweet,
The Angel choir went forth to greet
 The King of heaven upon His way.

To-day the first of Martyrs blest,
With triumph entered into rest,
 Upbraiding all the faithless crew ;
The deacon Stephen, foremost found,
Who great in faith, in life renowned,
 High miracles had power to do.

Now fierce with rage the serpent's brood
Who 'gainst the truth had vainly stood,
 Their lying witnesses prepare ;
As savage prowlers in the night,
These adversaries of the light
 Whet their fell tongues with venom'd care.

Brave warrior ! yield the fight to none,
Be sure thy great reward is won,
 O Stephen, grasp the heavenly fruit ;
Make those false witnesses turn pale,
Press on them all thy glorious tale,
 And Satan's synagogue confute.

Thy Witness is in heaven above,
Faithful and true, of deepest love,
 The Witness of thy blamelessness ;
Thou hast a name—" The crown to wear,"
Befits thee then these pangs to bear,
 A crown of glory to possess.

That fadeless crown in heaven shall flower,
O suffer then brief torment's power,

Thy victory awaits thee sure ;
Death shall be made thy natal day,
And pain that passeth soon away
Give life for ever to endure.

Filled with the Holy Spirit's grace
And fixed on high his steadfast face,
Stephen the opening heaven can see ;
God's glory now before his eyes,—
He struggles freshly for the prize
With strength that tells of victory.

Lo ! Jesus now, at God's right hand,
Fighting for thee Himself doth stand,
Stephen, consider Him and see ;
Shout that to thee is heaven unsealed,
Shout that to thee is Christ revealed,
Cry out with voice that echoes free.

And now his parting soul to take
His Lord he prays, for whose dear sake
Death 'neath the very stones is sweet ;
While before Saul who stones to-day,
The stoners all their garments lay
That all their guilt in him may meet.

Lord, not to these impute the blame ;
Such words from pitying Stephen came,
Who, calling on his Master's Name,
 Loud for his blinded murderers prayed ;
And then in Christ he fell asleep,
Who did to Christ such fealty keep,
And life with Christ shall ever reap,
 The Martyrs' glorious first-fruits made.

Amen.

Christmas.

(St. John the Evangelist's Day.)

VERBUM DEI DEO NATUM.

NOT made, nor yet created, came
The Word of God to bear our human name,
But born of God, replete with grace ;
Him John beholding face to face,
Handled with hands, saw Him with glory shine,
And in the Spirit's words declared that life Divine.

'Midst the deep channels fixed of yore,
Through ages long the stream of truth to pour,—
The crystal fount of life to bring,
Which from beneath God's Throne doth spring,—
And proffer to the world that nectar bright,
The loved Apostle John leaped forth to fullest light.

His piercing gaze on heaven intent,
Forth from lone Patmos John in spirit went ;
Past circling worlds he soared in flight
Up to the source of perfect light,
Shaded by seraphs' wings he viewed the Throne
All dazzling white in heaven, and Him that sat
thereon :

He heard those words the elders sing,
The harps around the Throne responsive ring,
Immortal voices, deathless lay,
To God and to the Lamb for aye ;
Taught of the Trinity, John bore their seal,
And with that heavenly truth impressed our common-
weal.

With boundless range our eagle flew,
Nor seer nor prophet old such vision knew,
The Gospel scheme he saw complete,
In Christ each promised blessing meet ;
With all that in the mighty future lies,
No soul of man more pure beheld such mysteries.

Our Lord in garments dyed with red,
Came forth with conquering might, by prophets said,
But dimly known to mortal eye ;—
Then from His palace in the sky
Ezekiel's eagle, faithful John, he sent,
Who to His Church should show all gracious things
He meant.

Belovèd of the Bridegroom, tell
His message to the Bride he loves so well ;
How that he cometh yet to bless
His own with perfect holiness,
How Angels' food to mortal man is given,
How in the Bridegroom's sight rejoice the saints in
heaven !

Thou who on earth didst freely share,
On Jesus' breast, His heavenly feast, declare
How in that Bread our souls may feed
On Him the spirit's life indeed ;
So shall our praises rise before the Throne
To God and to the Lamb, high o'er the ethereal zone.
Amen.

Christmas.

(Holy Innocents' Day.)

SALVETE FLORES MARTYRUM.

SWEET Martyr flowers, fresh from your early dawn,
By ruthless Herod torn away ;
As opening roses strew the ravaged lawn
Beneath the tempest's sway !

Before Christ's Altar, lo, a tender band,
First victims for their God, appear ;
Seem but as toys in sportive infant's hand,
The wreath and palms they bear :

Those startling words have reached the tyrant's ear,
When from the east the Magi came,
"Behold, to David's throne a Prince draws near,
To rule o'er Israel's name."

How fiercely raged the savage Herod's wrath,
No fear of God or man withstood,
"Go sweep," he cries, "this rival from my path,
And quench our fears in blood.

"No male of tender age your hand shall spare,
Search e'en the mother's fostering breast ;
Lest but one nursling, guarded by her care,
My vengeful will arrest."

Then raged the men of blood with hellish might,
Their thirsty daggers sought the prey ;
Each infant soul but newly called to light,
Was torn from earth away.

O sight of horror through that blood-stained land !
Voices of more than mortal woe !
Scarce in your darlings' limbs the murderer's hand
Found room to plant the blow.

Great God of heaven ! shall mortal man oppose,
Or Herod's guilt Thy purpose stay ?
Alone 'midst victims, safely through His foes,
Thy Christ goes on His way.

Amen.

Epiphany.

MAJESTATI SACROSANCTÆ.

UNTO the Majesty on high,
The Church triumphant in the sky,
 Joined with the Church on earth,
Keeps a high Jubilee to-day
Where grateful lips their homage pay,
And hearts that chase all sloth away
 Rejoice with sacred mirth.

Lo, Jesse's branch a blossom bears,
The day-spring new a star declares,
 While at the lowly shed
Kneel the wise kings of eastern fame,
Who brought by heavenly presage came,
Not wanderers, but by that bright flame
 Rejoicing to be led ;

Three kings a threefold office take,
So Christ, both God and Man, doth make
 With flesh and spirit One ;
The Triune God three gifts declare,
Three Persons adoration share,
While to the One in essence there
 Is reverent worship done.

Incense and gold and myrrh they pour,
Lavish of costly gifts, yet more
Regarding 'neath the earthly store,
 A heavenly verity ;
Three gifts, three figures here behold !
In incense God, a King in gold,
 In myrrh mortality :

The incense burns to God alone,
The gold proclaims His kingly Throne,
 His wealth and dignity ;
And by the myrrh, they show to-day
That Body where Himself doth stay,
The Word made Flesh, that no decay,
 No taint of earth, shall see.

O Christ, may we Thy Presence know,
Star of our pilgrim road !
When from earth's darkening vale we go,
On us Thy saving grace bestow,
And guide to light's abode ;
There in the Father, and in Thee,
And the blest Spirit, may we see
The glory of our God.

Amen.

Epiphany.

(Before Septuagesima.)

ALLELUIA DULCE CARMEN.

O SWEETEST strain ! voices of endless joy,
Ye Alleluias !
Dear praises that celestial choirs employ,
Blest Alleluias !
Where the bright Saints for ever staying
In God's own house, their ceaseless homage paying,
Sing Alleluia !

Jerusalem, glad mother, aye doth sing
Her Alleluias !
Her joyful citizens' loud voices ring
With Alleluia ;
Alas ! can we, amidst our weeping,
By Babylonian streams sad exile keeping,
Sing Zion's hymn ?

Our sinful state now makes us intermit
Our Alleluias ;
Nor with unceasing voices may we yet
Sing Alleluia ;
Soon must we, our past sins bewailing,
Cry out, before the Throne of grace prevailing,
Thou, Lord, have mercy.

Hear then our prayer, blest Trinity, to Thee
All praise be given ;
Grant us the supper of the Lamb to see,
The feast of heaven :
There joyful adoration bringing,
Before Thy glorious Throne to join in singing
For ever and for ever, Alleluia !
Amen.

Lent.

(Sunday Morning.)

O SOL SALUTIS INTIMIS.

JESU, Sun of our salvation,
Fill our inmost souls, we pray,
Whilst the night's departing shadows
Fly before the orb of day.

Instant now Thy holy season
Blossoms forth to life anew ;
Be it ours this time accepted,
Hear us, Lord, for mercy sue.

May our hearts with tears be cleansèd,
Contrite rivers from the eyes,
Then by fervent love enkindled,
Burn to Thee in sacrifice.

Streams will flow of healing virtue
From the fountain of offence,
Where the flinty heart is smitten
By the rod of penitence.

Fraught with hopes of glorious promise,
Rich in blessing, comes Thy day ;
May we, brought by Thee from wandering,
Joyful follow on the way.

Thee, O Triune God of mercy,
Let a prostrate world adore,
Be that hymn of praise immortal
Ours through grace for evermore.

Amen.

Lent.

CLARUM DECUS JEJUNII.

DEPTHS of love with power Divine,
Thou, O Christ, to man dost show
In that wondrous fast of Thine,
Hungered, tempted by our foe ;
Thou, the Lord of all, to take
Want upon Thee for our sake :
From Thy painful watch, Thy need,
Ever streams of grace proceed,
Pointing where hid treasure lies,
Hallowing earthly sacrifice.
Lord, with us this blessing be ;
Sanctify our fast to Thee.

Fasting all alone with God,
Type of Him that greatest One,—
Moses in the mount abode,
Glorious then his visage shone ;

Thence Jehovah's law he bore,
Honour such had none before.
Forty days to Horeb's brow,
Fasting, see Elijah go ;—
There, with mighty sign and word,
Held in converse by his Lord ;
In the car of fire ascending
Mortal, with no mortal ending.

Fasting, supplicating, lowly,
Daniel for his people prays,
Till the vision high and holy
Comes that trembling one to raise :—
Shielded from the lion's paw,
Deepest things the prophet saw.
From the desert, hark ! a cry,
John, the Bridegroom's friend, draws nigh,
Of the kingdom's glory telling,
Sinners from their sin compelling ;
Foe to each delight of sense,
Mighty in his abstinence.

These Thy faithful ones, O God,
Ever our examples be ;

Fast we with them on our road,
Strive we for their victory ;
Aid our weakness with Thy might,
Whilst with fleshly lusts we fight ;
'Midst extremity of ill
Thy dear joy be with us still.
Grant, O Father, through the Son,
And Blest Spirit, this be done ;
Thou Who in the Threefold Name
Art One God, for aye the Same,
To Whom alone be praise.

Amen.

Lent.

REX CHRISTE FACTOR OMNIUM.

O THOU by Whom the worlds were made,
Our Saviour, Christ the King,
Look down and hear our suppliant prayer,
The hymn of praise we sing.

By Thy dear wounds upon the Tree,
By all Thy woes, Thy pain,
With saving grace Thou freed'st our race
From Adam's sinful chain.

Creator of the stars ! did'st Thou
Man's fleshly covering wear ?
In servile guise before our eyes
Such pangs vouchsafe to bear ?

All with her children's guilt corrupt,
The world in ruin lay ;
Thy precious Blood with cleansing flood
Washed those foul stains away.

Earth quaked to see Thee on the Cross,
Redeemer, Lord of heaven :
Thick darkness spread when Thy blest Head
Was bowed, Thy Spirit given.

Straight to the Father's glory raised,
Thou in the height dost shine ;
O send for guest the Spirit Blest
To shield us, King Divine.

Amen.

Lent.

(On the five Sacred Wounds of Christ.)

LAUS SIT REGI GLORIÆ.

PRAISE we God, the King of glory, on His Throne
exalted high,
All the world with grace bedewing from His mercy's
rich supply ;
Him the Angel hosts adoring,
Voices ever gladness pouring,
Holy, Holy, Holy ! cry.

Now in honour of her Saviour let His Church glad
homage bring ;
Christ's dear Wounds, His Blood so precious, be the
glorious theme we sing !
Treasures rich of grace proclaiming,
Love Divine each heart inflaming,—
Loud the joyful notes shall ring.

He who came the great Deliverer, gives Himself to
wear our chain ;

To the Cross for man affixèd, Christ, the Lamb of
God, is slain :

See, His priestly stole of whiteness
Take its hue of kingly brightness
From that Altar's crimsoning stain.

Now is Paradise unsealed ; for the well-belovèd Son
Forth they bear the robe of honour, ring and shoes

He putteth on ;—
By the joyful Angels greeted,
At the Father's banquet seated,
Resting from His labours done.

Jesu, hail ! Thou Bread of Angels ! of Thy joyful
saints the Crown ;—

To each humble soul and holy Thou their All in all
art known ;—

May Thy Wounds, with voices pleading,
For us sinners interceding,
Cry before the Father's Throne.

In despite and scorn they crowned Thee, piercèd,
wounded, scourged, betrayed ;
With transgressors Thou wast numbered,—on the
Cross of shame displayed ;
Then the bitter drink was tendered ;
Unto God Thy Spirit rendered :
In the tomb Thy Body laid.

Saviour, Thou such woes enduring, turnedst our sad
doom aside ;
But for Thee, life's truest Author, heaven to man were
still denied,—
On our path by snares surrounded,—
By the Serpent's venom wounded,—
We Thy children yet had died.

Lo ! to men in darkness lying, sudden comes the
light of day ;
Thou, O Christ our Sun, arising, o'er the world dost
cast Thy ray ;
Hopeless souls in prison pining
Joyful hail Thy glory shining,
Darkness, mourning, flee away.

To this feast of sweetest mercy comes Thy Church
with reverence near ;
Lute and voice Thy sorrows hymning, in our hearts
Thy wounds we bear ;
By those sufferings we implore Thee,
Very God, we kneel before Thee,
Jesu, pitying Jesu, hear.

On life's troubled ocean sailing, oft amidst the breakers
cast,
Thee with strong desire we long for, Thee the hope
of ages past :
Toiling in the storm behold us,
With redeeming Arms enfold us,
Bring us, Lord, to heaven at last.

Amen.

Lent.

(Passiontide.)

AVE CRUCIS DULCE LIGNUM.

HAIL, sweetest Cross ! to triumph call
The kneeling world around,
For thou, to bear the Lord of all,
Alone wast worthy found ;
Jesus, on thee exalted high,
Has conquered death, has reached the sky,
Destined, as Isaac, to be slain,
Christ's sacrifice complete is man's eternal gain.

Hail, ladder of our sins, on thee
The King of Glory trod,
Now through His open footpath, we
Go up to Angels' company,
Man may ascend to God ;

Author of life, true David's Seed ;
Thou hast restored our life indeed ;
For us Thou mad'st Thyself so low
That a redeemèd world might Thy salvation
know.

Hail, Sign of grace, henceforth to sway,
Thou standard of our King !
Through thee, their sins all purged away,
His faithful flock in bright array
Shall the good Shepherd bring ;
O may we keep Him at our side,
To realms above our Light and Guide,
His saving Cross of glorious state
With His own precious Blood He deigned to
consecrate.

Amen.

Lent.

(On the Passion of our Lord.)

ECQUIS BINAS COLUMBINAS.

O THAT my soul, upborne on dove-like wings,
 Could swiftly fly
To where the sheltering palm, my Saviour's Cross,
 Spreads forth on high ;
That Cross where hung in agony
He that all nations longed to see ;
The King whose glory none can tell,
Reproaches there and scorn befell
 From passers by.

Awake my heart, Jesu, Thy love unfold,
 Thy mercies' store,
And deeply hide me where Thy sacred Wounds
 Salvation pour.

Firm on the Rock of ages place
In sheltered cavern of Thy grace ;
The sparrow here shall find a nest,
My soul in quietness shall rest,
Her sorrows o'er.

Dost thou, my God, my loving Lord, endure
These pangs for me ?
For my unworthiness, oh ! art Thou nailed
To the sad Tree ?
Jesu, to save the thief from loss
Thou art uplifted on the Cross,
And for my sins Thyself dost give,
Thou my true Life, in Whom I live,
Death's prey to be ;

Vile as I am—Jesu, Thy love esteems
Me all too high,
And when my heart beats not with answering love,
O let me die !
Now blessèd be all-conquering love
That opens wide the heavens above,
When death's keen arrows sharpest fall,
Love but as dreams regards them all,
That idly fly.

Jesu, Whose love redeemed Thy creature man

From endless pain !

Let that vast love inflame my sluggish soul

With love again ;

O make my heart indeed to burn,

To Thee with love unceasing turn,

That one with Thee Thy death I die,

Jesu, with Thee to live on high,

With Thee to reign.

Amen.

Lent.

(On the Passion of our Lord.)

SALVE MUNDI SALUTARE.

SAVIOUR of the world, to Thee,
Jesu, low I bow the knee ;
To Thy Cross I'd fain be knit,
For Thy holiness be fit,
 Pour down Thy grace on me.

Thee, the King of Saints, I own,
Thee the sinner's hope alone ;
Very God as guilty man—
Thine the drooping limbs I scan
 Bowed on the felon's tree !

(Hard of heart and vile in deed,)
How shall I before Thee plead ?
How repay Thy love so high,
Who for me didst freely die
 That I might live again ?

Hail, Thou nailèd to the Tree,
Agonising wearily ;
Stretched upon the bitter wood,
Jesu, Thou my Shepherd good,
All hail Thy saving pain !

Hail, the thorn-becrownèd Head,
Face with spittings vile o'erspread ;
Hail that Visage, bleeding, marred,
Smitten with the reed and scarred,
And wounded all with blows !

Hail, my Saviour's wounded Side !
There all springs of comfort bide,
There all love in fulness reigns ;
Thence to wash away our stains,
That fount of Blood o'erflows !

Bleeding Hands, nail-piercèd Feet,
Cruel marks my sight that meet,
I embrace them with my heart,
Of Thy Wounds I feel the smart,
While trembling in Thy sight.

Jesu, at Thy Feet I lie,
Hear, O God, a sinner's cry ;
All unworthy though I be,
Show Thy favour still to me
 From Thy dear mercy's height.

Since one day I needs must die,
Then be Thou, my Saviour, nigh ;
In the awful hour of death,
Jesu, free my struggling breath,
 And guard my soul from loss.

When Thou bidst me hence depart,
Then, dear Lord, Thyself impart ;
Object of my soul's embrace,
Show me then Thy very Face
 Upon the saving Cross.

Amen. .

Lent.

(On the Passion of our Lord.)

AMOREM SENSUS ERIGE.

RAISE up our earthly love
To Thee in heaven above,
O Lord of Grace, we pray ;
That in our hearts may shine
Thy clemency Divine,
All guilt's foul shade away.

Man's helpless fallen state,—
His sinfulness how great,—
Thy pity, Lord, has known ;
By nature prone to ill,
Through weakness erring still,
In misery we groan ;

Before Thy view is brought
Each inmost secret thought,
To Thee all hearts are bare ;
O let not empty dreams
Which this false world esteems,
Thy people's souls ensnare.

To share our earthly woe
The heavens Thou didst forego,
Thy state of glory leave ;
To save our souls from loss,
Thou, Jesu, on the Cross
Thyself to death didst give.

Then let the precious tide,
That from Thy riven Side
Came forth a healing stream,
Make clean our hearts within,
And from the power of sin
Each new-born soul redeem.

Strangers, we come from far,
Pilgrims on earth we are
Who in sad exile roam ;

O lead us back to Thee,
The courts of life to see,
Our haven, Thou, and home.

Truth and dear charity
Are aye athirst for Thee,
Thou fount of living grace ;
O bliss beyond compare,
The joys Thy people share
Whose eyes behold Thy Face.

Great is Thy glory, Lord !
To Thee with one accord
All honour, praise, is given :
Thy servants night and day
Their grateful homage pay
With hearts that mount to heaven.

O be our task the same,
In Thy most holy Name
To serve Thee, Lord, on earth ;
Thy Name, Thyself, we need
To make our aims succeed,
To give them heavenly worth.

To God the Father, Son,
And Spirit, ever One,
All-blessèd Trinity ;
Be glory now, and praise,
And through all coming days,
And for eternity.

Amen.

Easter.

MITIS AGNUS, LEO FORTIS.

LAMB of God, the gentlest, purest,
Lion strong, who aye endurest,
 Roused from Thy sleep this day ;
Sleep where death three days had bound Thee,
Now with risen saints around Thee,
 Borne upon Thy conquering way ;
From the powers of death and hell
Calling us with Thee to dwell.

With the first clear rays of morning
On that rocky portal dawning,
 Come the women near His tomb ;
Spices rich, and unguents bearing,—
For their pious vow preparing ;—
 Who shall roll them back the stone ?—
Ah, what vision of surprise
Meets those faith-anointed eyes !

Hither equal love has brought you,
This your hearts, O women, taught you,
Faith alike in One dear Name :
Lo ! the sepulchre unsealed,
Mark these shining ones revealed,
Hear the message they proclaim !
"Cease, ye tremblers, cease your fear,
Christ is risen, He is not here !"

Seek not here the King of Glory,
Lo ! He goeth now before you,
Haste ye hence with joyful speed,
Unto Peter and the brethren,
All the gracious news declaring,
"Christ the Lord is risen indeed."
In immortal life again
Evermore doth Jesus reign.

Amen.

Easter.

**NUNC NOVIS CHRISTUS CELEBRETUR
HYMNIS.**

OF Christ our Lord the glorious triumph sing,
To Him, the Conqueror, fresh anthems bring,
Who by His death Himself destroyed the sting
Of death and grave.

Back from the tomb its stony barrier rolls,
Forth o'er the prostrate guards His way He holds,
And bursts the chain within whose stifling folds
Creation groaned.

That flock which fear compelled to shades of night
Now sees its risen Lord in fullest light,
While, pledges of His love, to faithful sight
His Wounds He shows.

Of God's bright realm He opes the charter high,
And stands Himself, its living Image, by,
Teaching us how to this world men should die,
And live for heaven.

For ever living, Thou, O Christ, dost reign,
Grant then that we, redeemed by Thy pain,
May, through Thy saving life, arise again
To life with Thee.

Now to the Father and the much-loved Son,
Who by His death our endless life has won,
Joined with the eternal Spirit, Three in One,
Be laud for aye.

Amen.

Easter.

PONE LUCTUM MAGDALENA.

O MARY, put away thy grief,
And stay the tears that fall !
Needs not thy weeping for relief,
This is not Simon's hall ;
Glad news of bliss without alloy,
A thousandfold to swell thy joy,
For Alleluia call.

O Mary, lift again thy head,
Thy face from off the ground ;
All anguish with the night has fled,
And brightness reigns around ;
Jesus the captive world has freed,
O'er death has triumphèd indeed,
Let Alleluia sound !

Joy to thee, Mary ! Christ is risen,
Thy sorrow gone for aye,
Forth from the tomb, death's shattered prison,
The Conqueror mounts on high ;
Thou mournedst once His dying pain,
Rejoice to welcome Him again,
And Alleluia cry !

See, Mary ! His, that gracious Brow,—
'Tis He, Thy Lord, replies,—
Once dead, He ever liveth now,—
Before thy dazzled eyes
His precious Wounds as jewels shine,
And deck anew His life Divine ;
Let Alleluia rise !

Mary, eternal life is thine !
No more may death appal,
On thee the Master's Face shall shine
In His own heavenly hall ;
O may our souls thy rapture know,
Our hearts with love as fervent glow !
Sing Alleluia all !

Amen.

Easter.

PLAUDITE CÆLI.

BREAK forth, ye heavens, with singing,
 Bid the bright ether smile,
From deepest caverns of the night,
From summits pinnacled in light,
 Let praise ascend the while !
No more the tempest pours its fiery blast ;
 Behold the tree of life has bloomed
To crown our joy at last.

Ye vernal flowers up-springing,
 In beauty ever new,
Pale lily, rose of queenly red,
Sweet violets from your odorous bed,
 Come, decked with richest hue !
Fresh from the lap of earth your tribute bring,
 Her brightest, fairest offspring ye,—
To greet your Heavenly King.

Full heart and voice exulting,
 Pour forth your strain of praise !
With words of old prophetic fire,
And hands that sweep the poet's lyre,
 Your heaven-borne anthem raise !
Lo ! Christ the Merciful from death and grave
 Returns according to His word,
Our ransomed race to save.

Earth from her strong foundations
 Repeat the joyful cry !
From smiling vale and hoary mountain,
Each loud resounding stream and warbling fountain,
 Let voices mount on high !
Lo ! Jesus now from death's dominion free,
 For evermore doth live and reign,
Our Lord and God to be.

Amen.

Easter.

MUNDI RENOVATIO.

AGAIN the world's new birth
Brings joy to heaven and earth,
Now to her risen Lord awakes creation all ;—
The elements have heard,
And at their Maker's word
Come gladly forth to join in His great festival.

Quick darting fire is there,
And liquid floating air,
The gliding waters run,—earth's solid mass obeys ;
Light particles ascend,
The weighty downwards tend,
All feel His moving power, each adds its note of
praise.

Now rests the storm-vexed pole,
The waves more softly roll,
And o'er our budding vale the gentle breezes play ;—
The gushing spring-tide warms,
Again the verdure charms,
So soon the frozen earth has felt that genial ray.

Broke is death's icy clasp,—
No more with fatal grasp
The prince of this world keeps our captive race in
thrall ;—
While trying to enfold
Him Whom he could not hold,
From rescued man he sees the sundered fetters fall.

Life in full triumph reigns
O'er death, and man regains
His forfeit claim the joys of Paradise to share ;—
The Cherubim who stand
Its guardians on each hand,
Now by our God's command,
Hold back the flaming sword and give us entrance
there.

Christ from the grave arisen,
Sets free the souls in prison ;
And with Himself in heaven,
Wills that His ransomed ones be joined in victory ;
Then to the Father, Son,
And Spirit, ever One,
Be our glad homage done—
All honour, glory, praise, now and eternally.
Amen.

Easter.

ZYMA VETUS EXPURGETUR.

PURGE the old leaven all away !
No malice in our hearts must stay
While on the Resurrection-day
 We keep the festival ;
This day which crowns our utmost hope ;
Of wondrous power, of endless scope,
 As law and prophets tell.

See Israel bound by Pharaoh's law
To tasks of mortar, brick, and straw,
 Pursue the bitter toil ;
This day their slavish labour ends,
Forth from the iron furnace sends,
 Gives Egypt for their spoil.

Now to the King of heavenly might,
Who makes us triumph in the fight,
 Pour forth the grateful strain ;
This is the day the Lord hath made,
Each sin-afflicted soul to aid,
 To cure our mortal pain.

The law its onward shadow throws,
In Christ the lines of promise close,
 And full completion see ;
Christ's precious Blood, so freely poured,
Quenched with its stream the flaming sword
 To give us Eden free.

Type of our joy on earth begun,
 Pledge of an endless gain,—
To joyful Sara came her son,
In whom Messiah's line should run,
 For whom the ram was slain.
As Joseph issued from the well,
So Christ our Lord was raised from hell
 Thenceforth with might to reign.

See Aaron's wondrous rod devour
The serpents' magic pride,
So Christ o'ercame the serpent's power,
His evil spells defied.
When 'neath the serpents' fiery breath
Rebellious Israel tasted death,
What arm could soothe their grief?
Their Saviour's token hung on high,
The brazen serpent 'gainst the sky
Shone forth to bring relief.

Christ's hook is in the dragon's jaw,
Bridled by Christ the ravening maw
Which wide as hell did gape.
Within the basilisk's fell shade
The weanèd child his hand has laid,
Thence flies our ancient foe dismayed,
His conqueror Christ to 'scape.

Upon the mount by Bethel's path
The scorers felt Elisha's wrath;
So on her awful day,

Jerusalem, whose bitter scorn
On Calvary her Lord had borne,
Now by remorseless eagles torn,
 With her slain children lay ;
David from Achish' presence hies,
 A madman held to be ;
The scapegoat to the desert flies,
And bird for cleansing sacrifice,
 So Christ, to make us free.

Samson a Gentile wife has ta'en,
And Philistines, a thousand, slain,—
 God's scourge on Israel's foe ;
Rising, he breaks the locks of brass,
And Gaza's gates, a ponderous mass,
 Bears to the mountain's brow :

So Christ, our Judah's Lion, broke
The gates of death with mighty stroke,
 And the third day He rose ;
Called by His Father to the sky,
He bore His glorious spoils on high,
 And there the trophy shows.

Jonah, three days 'midst darkness bound,
Escaped from realms of night,
Type of his Lord in hell profound,
Who forth from out the darksome ground
Was rendered to the light ;
Now buds again the Cyprus vine,
Afresh with glowing fruit to shine,
As Christ returned with power Divine,
Fruits of His death to bring,—
The fading synagogue decays,
The Church in fullest glory stays
To bloom in endless spring.

So life and death in conflict strove,
And Christ, in very deed, above
Arose right gloriously,
While Saints, who witness of His love,
Rose a bright company :
Then let this morn with joyful light
Our evening's sorrow put to flight,
For Christ, our Life, has fought the fight,
Has gained the victory.

Victorious Lord, to Thee we pray,
Jesu, the Life, the Truth, the Way,
Who diedst the rage of death to stay,
Let us Thy Paschal joys to-day

With thankful hearts embrace ;
Thou, living Bread, life-giving Stream,
True Vine, that dost with richness teem,

So feed us with Thy grace,
That through those cleansing waters pure,
We, from the second death secure,

In heaven may see Thy Face.

Amen.

Ascension.

TU CHRISTE NOSTRUM GAUDIUM.

O CHRIST, our Joy, gone up on high,
To fill Thy Throne above the sky,
How glorious dost Thou shine !
Thy sovereign rule the worlds obey,
And worldly joys all fade away
In that pure light of Thine.

To Thee in prayer Thy people bow,
O may our sins Thy pardon know,
The cleansing of Thy grace ;
Then lift our hearts to Thee above,
On wings of faithfulness and love,
Who seek Thy holy place.

So when the sudden call shall sound,—
When with Thy robe of clouds around,
Thou, Christ, shalt come once more,

Thyself our Judge may'st ~~turn~~ away
The penalty ~~that~~ ~~sin~~ should pay,
And our lost crowns restore.

Ascended up from mortal sight,
Jesu, we praise Thee in the height,
Our Joy, our great Reward,—
Whom with the Father we confess,
And with the Holy Spirit bless,
One ever-glorious Lord.

Amen.

Ascension.

PORTAS VESTRAS ÆTERNALES.

LIFT up the eternal gate,
Set wide the heavenly door,
Ye Angel guards that wait,
Behold, your watch is o'er !
The Lord of hosts triumphant comes to reign,
Rejoice to see the King, girt with His glorious train !

Of white and ruddy hue,
His visage shineth bright,
And crimson to the view
His robe of dazzling light ;
So on His joyful path the heavenly King
Proceeds in mighty strength, His thousands following.

Alone He trod the way
Salvation to prepare,
But now a vast array
Their risen Lord declare ;—
Forth from the Saviour's Blood that harvest springs,
And these firstfruits for heaven, now with Himself
He brings.

Lo, Judah's Lion dread,
The Seed that was to be,
Hath bruised the Serpent's head,
Hath triumphed gloriously ;
Praise to our God ! lo ! Zion's walls arise,
And her redeemed sons claim heirship in the skies !

O Christ, triumphant reign,
Thou Prince of endless peace,
Who freedst us from our chain,
Whose mercy ne'er shall cease,
Victor o'er death, Thou giv'st immortal days,
The courts of heaven rejoice to echo forth Thy praise !

Thou ope'st the realms above,
And for Thy servants there
Still with unfailing love
Bright mansions dost prepare;
Then grant me, Lord, Thy servant here to be,
And join my voice on earth to swell Thy jubilee!

So when this fleeting race
Of troubled life is o'er,
May I, upborne by grace,
To Thy blest Presence soar,
Thyself, O Christ, upon the Throne to see,
Where at the Father's side Thou reign'st eternally.
Amen.

Ascension.

POSTQUAM HOSTEM ET INFERNA.

WHEN Christ our Lord had quelled His foes,
And spoiled the prince of hell,
Again to heaven the Conqueror rose,
Thenceforth in bliss to dwell ;
Angels who bent before Him
When their great King came down,
With joyful hymns of praise adore Him
Ascending to His own.

His glorious Body, now no more
Is present to our sight ;
Above the crystal starry floor
Christ dwelleth in the height :
Yet still with power He guideth
All things beneath the sun,
Alike in majesty, abideth
With God the Father One.

Once on His mighty path alone
The vale of death He trod,
To fill in heaven His glory Throne,
Our Saviour and our God :
Now Christ no more for ever
Submits to death again ;
Not twice the Lamb of God must suffer
To cleanse our mortal stain.

Incarnate once, so willed of heaven,
The Eternal Word was made ;—
But once the atoning Victim given,
Our sin's vast debt hath paid :
Now Christ all-blissful liveth,
No pain can reach Him more,
And aye glad fruits of peace He giveth
From His undying store.

Ere to His own bright realms above
Our Lord from earth withdrew,
Thus at the last, with deepest love,
He charged His faithful few :—

“ Go ye to every nation,
And, in the Name Divine,
Show forth the Gospel of salvation
With word and mighty sign ;

“ Unto My Father now I go,
In heaven with Him to be,
But ye of My return shall know
With fullest certainty :
Soon doth the Father send you
The Comforter for Guide,
All truth to teach, and wisdom lend you,
Brave heart and speech provide.

“ Upon the sick man's drooping head,
In languishment of pain,
Your hands with healing shall be laid,
And raise him up again :—
The armies of the alien
At your rebuke shall flee,
No evil thing, or serpent's venom,
Come nigh you harmfully.

“ Whoso believing shall obey,
And in My word abide,
With faith to wash his sins away
In Baptism’s cleansing tide ;
Pure from the stains of evil,
From Satan’s bondage free,
One with the Saints,—in life eternal
The joys of heaven shall see.”
Amen.

Whitsuntide.

VENI, CREATOR SPIRITUS.

CREATOR Spirit, come in love,
And let our hearts Thy Presence know ;
Made by Thy power, with life they glow,
O bring them grace from heaven above !

Our Comforter, thrice blessèd name !
Thou priceless Gift of God most high,
The living Fount of charity,
The soul's Anointing, virtue's Flame.

The Promise of the Father, Thou
Addest Thy riches to our speech ;
God's Finger, Thou His Church dost teach,
And sevenfold gifts of grace bestow.

O may Thy love our spirits fill,
Thy fire inflame our inmost heart,—
Though life and strength and all depart,
Thy mighty power shall raise us still.

Far from before us drive the foe,
Nor peace, Thy precious gift, delay ;
With Thee before to point the way,
No evil chance our souls shall know.

O make us more and more increase
In heavenly graces, purest joy,
The hateful bonds of strife destroy,
Knit us together in Thy peace.

May we the Father and the Son
Know truly, through Thy heavenly lore,
And Thee, O Spirit, aye adore,
From Both proceeding, Blessèd One.

Now through the ages ne'er to end,
Praise Father, Son, and Spirit's love,
And to our souls may Christ above
That unction of the Spirit send.

Amen.

Whitsuntide.

VENI SANCTE SPIRITUS.

COME, Holy Spirit, nigh,
And from the heaven on high
 Send forth Thy radiance bright ;
Come, Father of the poor,
Thou giv'st us more and more,
 Each heart through Thee has light.

Of all consolers best,
Refreshment ever blest,
 Sweet inmate of the soul ;
Our refuge from the heat,
Rest to the weary feet,
 Sad hearts Thou makest whole.

O Thou, most Blessèd, shine
And with Thy ray Divine

Each faithful bosom fill ;
Who hath not Thee for guide
Hath nothing good beside,
All things are turned to ill.

Make clean each sordid part,
Soften the stony heart,
Bind up our wounds that bleed ;
Bend Thou the stubborn will,
The feeble cherish still,
And help the wanderer's need.

O let Thy faithful see,
Who put their trust in Thee,
Gifts from Thy sevenfold store ;
Reward their labours past
And place them safe at last,
In bliss for evermore.

Amen.

Whtsuntide.

QUI PROCEDIS AB UTROQUE.

O COMFORTER, All-blessèd One,
Who from the Father and the Son
Together dost proceed ;
Make our dull minds to Thee aspire,
Touch Thou the stammering lips with fire,
Thy praises forth to speed !

Thou art Thyself the Love, in One,
Both of the Father and the Son,
Their likeness equally ;
All creatures share Thy fostering grace,
Thou mov'st the heavens, Thou fillest space,
Thyself unmoved for aye.

Thy friendly ray, Thy shining light,
How deep soe'er can put to flight

The darkness of the soul ;
Through Thee each cleansèd heart is pure,
Thou for sin's leprosy the cure,
Dost make the sinner whole.

Through Thee the truth shines clear as day,
Thou makest known the peaceful way,
That path the righteous tread ;
The froward heart Thou passest o'er,
But to Thy wealth of heavenly lore
Each godly soul is led.

Thy teaching leaves us nought obscure,
Thy presence shields from aught impure ;
Beneath Thy guiding voice
The gladdened soul her boast will make,
The conscience purity partake,
And both in Thee rejoice,

The sacred elements through Thee
Their virtue take,—Thy energy
Gives sacramental grace ;
Thy breath can hostile forces quell,
The arts of wickedness dispel,
And Satan's pride abase.

Thou com'st to soothe the troubled heart,
Thy presence fills each darkened part,
 And rolls the clouds away ;
A holy fire to cleanse the breast—
That scorches not, but gives it rest
 From care's corroding sway.

Minds yet unformed are schooled by Thee,
Souls dead in sloth and apathy
 By Thee to life are brought ;
Thou makest eloquence resound,
Each heart that sheds its good around
 Thy charity has taught.

O Thou Befriender of the opprest,
With Thee the weary learns to rest,
 The poor forgets to sigh ;
Teach us contempt of earthly things,
Give us the loving heart that clings
 To the dear joys on high !

On Thee the humble soul is stayed,
The contrite spirit feels Thy aid,

With such Thou lov'st to dwell ;
O hide our shame, make ills to cease,
From out our discords bring us peace,
And ever guard us well.

Thou with Thy visit erst didst cheer
The timorous, sad disciples here,
And gav'st them second birth ;
So now to us Thy presence show,
Let us Thy consolation know,
With all the Church on earth.

Alike the power of all the Three,—
Each person like in majesty,—
Their Deity is One ;
Thou from the Two proceedest forth,
Coequal also with them both,
Disparity is none.

Since then so great and such Thy part,
For as the Father so Thou art,—
When praise and prayer are made
To God the Father, God the Son,
To Thee be equal homage done,—
Like praises aye be paid.

Amen.

Whitsuntide.

VENI SUMME CONSOLATOR.

COME, chief Consoler, hope of man's salvation,
Descend upon our hearts this day ;
Giver of life, O let Thy gracious Presence
Be with us on life's way ;
Voice Divine, with ardour calling,
Dew of heaven in softness falling,
Thy sweet refreshment, blissful Spirit, bring,—
Thou goodness' very self, germ whence all good doth
spring.

Thine is the breathing, Thou the dew of blessing,
Both of the Father and the Son ;
Inseparate from each, from both proceeding ;
With both for ever One :
Stream that pourest richest treasure,
Grace that knows nor stint nor measure ;—
O may the Father and the Son bestow
Thy all-abounding wealth for our relief to flow !

Thou o'er the watery deep, great Spirit, moving,
Didst call the worlds to life and light ;
And for the soul's new birth dost bless those waters
Aye in Baptismal rite.

Thou that makest clean from sin !
Fount where mercy's streams begin !
Each heart and mind springs purified through Thee,
Fount from the source of all, the fount of Deity !

As the pure life-spring of the mother's bosom
Yields to her child its precious tide ;
So Thou, O purest Dove, Thy grace outpouring,
Dost for the soul provide ;
From the living Rock Thou flowest,—
Fire of heaven, with life Thou glowest,—
O may our grateful hearts to Thee arise,
Lit by that flame of love, a holy sacrifice !

With voice of rushing wind the Father sent Thee,
His Son's dear mercies to impart,—
Healer of ills, O be Thyself the Unction
For each sick, weary heart ;
Truest love from Thee is given,
Love on earth yet breathes of heaven,

Modest, fervent, free from stain,
Burneth, yea ! for heaven again ;—
Come then with power those hapless souls to aid
In bondage of foul sin,—by lawless love betrayed !

With whispered sweetness to Thy Saints Thou
 comest,
Mute to the busy world around ;
O grant, Blest Spirit, in our hearts that love Thee,
Thy still, small voice may sound !
Thou God's holy truth dost show ;—
Light that lightenest all below :—
In the splendour of Thy ray
Falsehood vanishes away.
Thou of life and health the Giver,
On our path O shine for ever !
So may we all, from earth's dark shadows free,
Blest Spirit of our God ! find perfect light in Thee !
Amen.

Whitsuntide.

LUX JUCUNDA, LUX INSIGNIS.

BRIGHT day for ever famous,
Glad with the joy of heaven,
When to Christ's faithful band of followers
The Holy Flame was given ;—
To bring to tongues rich utterance,
Make hearts with love o'erflow ;—
That calls on both in sweet accordance
To join their voices now.

The Promise of the Father,
In Christ's redeeming Name,
At Pentecost His Church to visit
God's Holy Spirit came ;—
As rivers softly streaming,
Flowed forth the oil of grace,—
With honey from the rock He fed them,
That Rock most firm of place,

Once unto Israel's thousands
God made His statutes known,
Not by the fiery tongues down-lighting,
But writ on tabled stone :—
Now to the few He sendeth
Within a chamber's bound,
New tables of the heart, new language
Big with one stirring sound.

At this high feast of ages,
While reverence due is paid,
Mark we the Church's deep foundations
By God's own Spirit laid ;—
All hail ye living firstfruits !
What shall your harvest be
When to believing souls were added
This day the thousands three ?

Of old before the Altar
At Pentecost were brought
Two loaves, the type of crowning mercy
Thereafter to be wrought—

When Christ the Master Builder,—
Himself the Corner Stone,—
Within His Church by faith united
Made Jew and Gentile one.

When for her children's ransom
Full sore the widow cried,
"Make ready vessels," said Elisha,
Then flowed the bounteous tide ;
So to our souls preparèd
God sends His heavenly dew ;—
So this new wine the Spirit poureth
Must be in vessels new.

But if in base corruption
We live the slaves of sin,—
In heart and mind from Christ divided,
And darkened all within ;—
Then doth the grievèd Spirit
Reject us as unmeet :—
How shall there dwell in such foul mansion
The Holy Paraclete ?

Be with us, sweet Consoler !
Thy gracious lore impart !
No root of bitterness may spring,
Or tongue with pointed venom sting,
Where Thou in presence art.
All heaven's good gifts around us,
Each mercy that we trace,
Whate'er can bless our mortal sight
With glimpses of the perfect light,—
Things pure and honest, lovely, bright,—
These all are of Thy grace.

O Light of clearest shining,
True Uction from on high,
With grace Divine to stablish, strengthen ;—
At earth's foundation nigh ;—
Thou o'er the dark and silent deep
To call the elements from sleep,
With quickening power didst move ;
So upon Adam's children now
The new creation to bestow,
Through Thee again the waters flow
Rich with mysterious love ;

That we by nature sinful,
Children of wrath before,
Become new creatures by Thy grace,
May with pure hearts Thy gifts embrace,
And bless Thee evermore.

Thou art the gracious Giver,
Thyself the Gift Divine,
Whate'er is good of man's devising,
The plan, the work, are Thine ;
O, form our voices for Thy praise,
And in each heart Thy temple raise ;
Aye keep us from pollution free,
Thyself the source of purity ;—
Washed in the Saviour's precious Blood
Be every evil power withstood !
While the good Lord our path beside,
Shall to the end His children guide,
In His dear likeness to awake,
And in His joys our thirst to slake :—
Be this, O Spirit, for Christ's sake.

Amen.

Trinity Sunday.

VOX CLARESCAT, MENS PURGETUR.

WITH hearts renewed, and cleansed from guilt of sin,
Raise we our voices pealing to the skies ;
Let a pure conscience echo joy within,
And all our powers in emulation rise
To Father, Son, and Holy Spirit's praise—
Three whom One Essence joins, one anthem here we
raise.

Maker of all, the Father uncreate,—
Of Him from everlasting born, the Son,
And the Blest Spirit of co-equal state
From Both proceeding, are of Substance One :
So in this Trinity the Persons Three,
One Perfect Being are, One God, One Majesty.

Yet none the less each Person of the Trine
God in His attributes distinct, we own ;
Vainly would reason grasp the things Divine,
Man can but bend adoring at God's Throne.—
O may the Father, Son, and Spirit be
Our help in time of need, our joy eternally.
Amen.

Trinity Sunday.

PROFITENTES UNITATEM.

WE who the Unity profess
Let us the Trinity confess
And worship equally ;
One God, but Persons Three are there,
Each Person differing we declare,
From each respectively ;

But "of relation" this must be,
For here subsisteth One, not Three,
One sole "Original ;"
Three Persons, Three, howe'er we name,
Yet is their essence One, the same,
Inseparable in All.

Single in will, in heavenly might,
In being One, in wisdom's height,
The Whole is single here ;
Yet what the Persons Three possess,
Nowise in efficacy less,
With each One doth appear ;

The Father, Son, and Spirit Blest,
One Godhead are, yet all possessed
Of special properties ;
One virtue theirs, one light Divine,
One God, they with one splendour shine,
Each all another is :

Equal the Father and the Son,
Distinctiveness is with each One,
Yet leaves equality ;
Alike in majesty of place,
From Both proceeds the Spirit's grace,
Himself their mutual tie.

These Persons rightly to discern,
This mystery of God to learn,
In vain would man essay ;

Here are no bounds of time or space,
No laws of circumstance or place,
To limit or to stay !

In God existeth God alone,
Him, the sole primal cause we own,
Whence causes all have birth ;
From Him, their law, their force, their end,
His creatures they,—nor dare we blend
With God the things of earth.

Too weak our highest powers must be
To reason of the Persons Three,
Or worthily to name ;—
What is “begotten,” what “proceeding”
Profess I not to show their meaning,
Yet is my faith the same ;

Dost thou believe ? in faith abide,
Nor with presumption turn aside
From the great King's highway ;
Strengthen the good, for right contend ;
To errors by the Church condemned
Let not thy fancy stray :

So may we in this faith rejoice ;
Knit in one faith let heart and voice
Ascend in songs to heaven ;
Laud we the Threefold Unity,
And to the Undivided Three,
The ever-Blessed Trinity,
Like glory aye be given !

Amen.

NOTE TO STANZA 2.—Gantier explains that the Latin adverb “relative” is used here with special reference to the relation subsisting between the Divine Persons of the Blessed Trinity ; also, that the word “substantive” signifies that which subsists without reference to any other, as doth God.

The Holy Eucharist.

LAUDA SION SALVATOREM.

O ZION, laud thy Saviour's Name !
To Him Who, King and Shepherd, came,
Thy hymns and anthems raise ;
With thy best strength and power rejoice,
Though all too weak thy utmost voice
To sing that Saviour's praise.

The glorious theme before us now,
Whence for the soul such mercies flow,
Is that true food from heaven,—
The living and life-giving Bread,
Which, when the sacred feast was spread,
Was by the Church's gracious Head
Unto the brethren given.

Then let our grateful hearts arise
In praise that echoes to the skies,
 Undimmed by earthly shade ;
While here in jubilation sweet,
In memory of our Lord, we meet,
With solemn vows the day to greet
 When first His feast was made.

With this our table, spread to-day,
The ancient form has passed away ;
We a new King's new law obey,
 His Paschal feast to hold ;—
Shadows by truth are put to flight,
The day-spring banishes the night,
 New things replace the old.

The word which Christ at supper spake
When to the twelve the bread He brake,
 That word we here obey ;
And, as enjoined,—the bread and wine,
To be the sacrifice Divine,
Of grace the channel and the sign,—
 We consecrate to-day.

This is the truth to Christians said,
That into Flesh doth pass the bread,
And into Blood the wine,
Our outward senses fail us here,
To sight or touch we come not near,
But faith discerns with vision clear
Things inward and divine !

Beneath those forms that meet the eye,
Signs only, not reality,—
Are the rich things we gain ;
Christ's Body is our heavenly food,
Our strengthening drink, His precious Blood ;—
While, 'neath both kinds, our hidden God
Himself doth all remain.

They who the sacred Body take,
Christ no wise separate or break,
But whole Himself they taste ;
One taketh, or if thousands be
Takers, to each one cometh He,
Our Lord in full sufficiency,—
Nor doth by using waste.

Here good and bad together meet,
But with unequal lot they eat
Or life or death their due ;
Life to the good, the sinner dies,
Behold ! one source alike supplies,
What differing fates ensue.

This Sacrament now broke for thee,
Doubt not, beneath this fragment, He,
Thy Lord, doth all abide ;
The inward thing no scissure tears,
Only the sign a fracture bears,
Which state or stature naught impairs,
His that is signified.

Lo, here the Bread that Angels eat,
Is made for us the pilgrim's meat,
Bread for the children's love most sweet,
Nor may to dogs be given !
In figures old these things were said,
When Isaac was an offering led,
The Paschal lamb, a victim, bled,
And manna came from heaven.

Good Shepherd, Thou, our Bread indeed,
Jesu, have mercy on our need ;
Us with Thy flock in safety feed,
And to Thy living pastures lead,
All precious things to see !
O Thou to whom all things are clear,
All power belongs to Thee,—
Who feedest us poor mortals here,
Let us in heaven Thy guests appear,
Co-heirs in bliss, companions dear
Of all Thy saints to be !

Amen.

The Holy Eucharist.

O ESCA VIATORUM.

**BEHOLD the traveller fed,
Lo! here the Angels' Bread,
The heavenly Manna see ;
O feed our hunger still,
And with Thy sweetness fill
The hearts that seek for Thee !**

**Pure fountain from above
Of the dear Saviour's love,
All power is Thine to save ;
Hither our prayers we bring,
Give us to drink Thy spring,
In Thee our souls to lave,**

Jesu, Thy Church's Head,

Whose presence 'neath the bread

We worship, grant us grace,

The veil from off our eyes,

To meet Thee in the skies,

All glorious, face to face !

Amen.

The Holy Eucharist.

AVE CORPUS CHRISTI CARUM.

HAIL, O Sacrament Divine !

{ Precious Body of my Lord,—
{ Purify this heart of mine !

Feed me ! Thou, the Eternal Word !—

In this feast of sweetest grace

Grant me to behold Thy Face,

And Thy glorious gift embrace ;

Hear, O Christ, my prayer.

Hail, all hail, life-giving tide,

Blood of Jesus, Saviour dear,

Me with living strength provide,

Through my every hour be near !

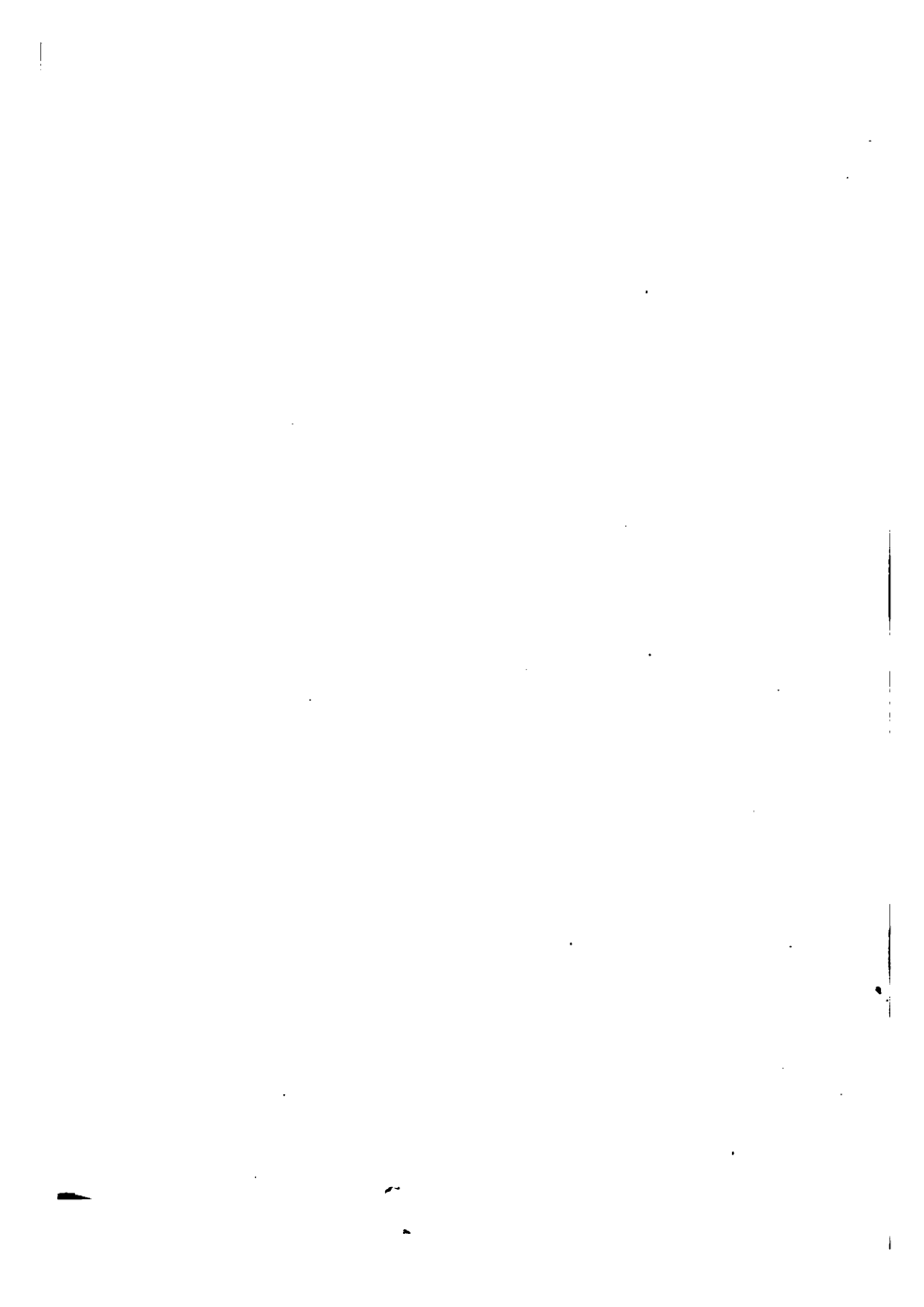
When this earthly toil is o'er,

Open, Lord, for me the door,

With Thy saints for evermore

In Thy joy to share !

Amen.



Commemoration of Saints.

IN DIEBUS CELEBRIBUS.

THOU who would'st celebrate
The Church's solemn days,
Turn thee from earth's corrupt estate,
Cease from forbidden ways,
Nor let the mind stray forth to this life's tangled
maze ;
But self-collected dwell,
Barring her citadel
From inroads of the low corporeal sense
To search her hidden life in quiet confidence.

Here while thy soul finds rest
Beside the eternal shore,
How in such moments shalt thou best
Thy Lord and God adore ?
How at the Throne of grace thy heart's full offering
pour ?

Let memory and free will
Their work of love fulfil,
Whilst reason's highest gifts their Author own,
And with united powers rejoice in God alone.

What treasure of delight
To seek Him and to know !
Has sin obscured thy mortal sight ?
Repentant tears must flow ;
And aye implore thy Lord His hidden Face to
show ;
Then bring each hope and fear
Into His Presence near ;
Be good or evil, joys or sorrows, thine,
Refer them all to God, trust thou the arm Divine.

Bid faithful memory trace
All her good Lord has given,
Marvels of nature, gifts of grace,—
Sure promises of heaven ;—
Redemption for the lost, and bliss for souls forgiven :
Think of that destined woe
Thy sin should undergo,—

Each bitter torment Christ thy Saviour bore,
So thou preserved from wrath might'st joy for
evermore.

This all-transcending theme
With ardour fire thy breast !
Then onward trace God's mercy scheme,
Consider of the blest,—
What is their endless peace? how joy the Saints
at rest?
The while thy senses lie
Entranced in ecstasy,—
Let the free spirit heavenward soar in flight,
And come in vision near to Salem's peaceful height.

O could'st thou grasp in thought
The joy God's people share,
When all that loving hearts have sought
They find in fulness there ;—
Freed from their former ills, the weakness and the
care,—
Within,—without,—around,—
In glory they abound ;

Such the full stream for God's dear Saints that flows,
Where He, their All in all, Himself in Presence
shows !

Unveiled, face to face,
Him whom they love, they see,—
And taste the riches of His grace
With all love's fervency ;—
Absorbed in God alone each thought and faculty ;
Aye in the Father's sight
Christ's Visage shineth bright,
True Light that lighteth each one here below,
That gives to Powers above all things at will to
know.

Jerusalem in heaven !
What gladness must be thine,
Where to the pure of heart is given
To see the sight Divine,—
Their glory and their crown, one God in Persons
Trine.
O Majesty ! how fair,
O Love that dwellest there
For happy souls of men and Angels bright,
Knit by their Lord in one, for ever in His light !

How with their might they sing,—
Those blessed ones on high,—
To God their Father and their King,—
One glorious company
Whose action all is praise, praise one sweet
melody :—
The while this sole employ
Compriseth every joy,
With full fruition of the Godhead blest,
Their bliss ineffable is perfectness of rest.

Does not thy spirit yearn
Transported with amaze ?
Wilt thou of these bright singers learn
To make thy festal days
In rest or movement all subserve thy Maker's praise?
Tell o'er His blessings past,
Mercies for aye to last ;—
With heart and voice uplifted to the throne,
Praise Him with all thy strength, Him magnify
alone !

Thrice happy they and wise,
Who, deaf to fleshly call,

Send up their hearts in sacrifice
To the great Lord of all ;
Nor suffer earth's vain cares to mar their festival.
A servile world in vain
Would join them to her train ;
No festive joys for them but Christ hath share,
And in each hallowed fast with their dear Lord they
fare.

O grant us of Thy grace,
Father of lights, we pray,
In this our mortal trial space
Like service here to pay,—
To hymn Thy glorious Name, to love Thee, and
obey ;
That when on earth below
Our anthems cease to flow,
Us to Thy heavenly kingdom Thou may'st bring,
There with the Angelic Choir Thine endless praise
to sing.

Amen.

Festivals of the Holy Apostles.

STOLA REGNI LAUREATUS.

GLORIOUS Cohort Apostolic,
In the white robes of your King,
Senate of the mighty Monarch,
Homage to His Throne we bring ;
Pure each heart and full our utterance,
So may men with Angels sing.

Praise Him for the world's great teachers,
Living channels of His grace,
Whom the one eternal Builder
Christ, the Church's Head, will place
High on thrones to sit before Him,
Judging well His Israel's race.

Theirs the mighty voices, telling
Far to earth's remotest shore,
How their Lord, o'er death victorious,
From the Cross His trophy bore ;
Like the heavens God's glory showing,
Forth they send that wondrous lore.

Easy yoke, and light the burden
Which from Christ His servants bring,
His the grace that with their tillage
Makes the seed of life to spring,
Till with faith's rich harvests joyful,
Hill and valley laugh and sing.

As the king's bright daughter goeth
'Midst her shining virgin train,
So to Christ His Church presented,
Free from wrinkle, spot, or stain,
By these chosen of the Bridegroom,
Glorious ever shall remain.

Ever virgin, ever fruitful,
Aye the same, that Bride they bring,
In true hearts her spousals holding,
Whence the fruit of faith doth spring,

Dowered with grace that never faileth,
By the everlasting King.

On the twelve divinely founded,
Christ has raised His temple high,
Living stones and mortar precious,
These the building firmly tie,
Gates of the celestial city,
Israel's bond of unity.

As beneath the sea of metal
Stood the oxen in array,
Workmanship of Israel's monarch,—
So in this, their Master's day,
Stand His twelve to tread the harvest,
Justice fans the chaff away.

Twelve the fountains sweet of Elim,
Twelve the Patriarchal line,
Twelve the offered loaves of shewbread,
Twelve the pontiff's jewels shine,—
So these leaders of the people
Testify the things Divine.

Through their word be error banished,
Faith extend her peaceful sway,
So may we, from sin delivered,
Wait with hope the judgment day,
So with blessed souls be numbered,
Joyful 'midst that great array.

Amen.

The Martyrs' Hymn of Triumph.

QUID TYRANNE QUID MINARIS.

TYRANT, what threatenest thou ? what pangs in store,
What torments hast thou still ? my love is more ;
Love makes my anguish sweet, soothes all my pain,
O let me rather die than suffer stain !

Prepare the pile, the stake ; do all thy will,
Thy very worst, my love is stronger still ;
Love makes my torture sweet, soothes all my pain,
O let me rather die than suffer stain !

How sweet the cross ! how painless falls the steel !
Are these brief pangs all that of death I feel ?
A thousandfold such wounds my love shall heal.
Love carries me through all, love conquers pain ;
O let me die indeed ; but die without a stain,

Amen

Festivals of Martyrs.

LÆTABUNDI JUBILEMUS.

COME we with hearts exulting
God's holy Name to praise,
Whilst in our joyful celebrations
We keep His Martyrs' days ;
Here for Christ's sake the pains of death they bore,
And now through His dear grace they live for evermore.

In vain the world to tempt them,
With softness came arrayed ;
These for their Lord true witness bearing,
The rugged path assayed :
To follow Christ, His earthly lot to share,
Death but the gate of heaven shall bring them to
Him there.

The Cross alone their glory,
A welcome load, they take ;—
Deep in each faithful heart engraven,
The word that Jesus spake,—
“Let him who fain My kingdom’s joys would know
Take up his cross and come, and follow where
I go.”

Full well their Lord had warned them
Of trial by the way,
Prison and scourge and cruel mocking,
And death,—in grim array :—
So must His champions striving gain their rest,
Through patient suffering here, in mansions of the
blest.

Tormented, wounded, dying,
These rich in faith behold ;
Of whom the world was all unworthy,
Nor did their love wax cold ;—
(From the crushed grape so pours its rich supply,
The earthly husk sinks down, the spirit mounts on
high.)

That soul by God entrusted,
In earthen vessel given,
Now with a living house is clothèd,
Eternal in the heaven :—
O wondrous change ! from earth's pollutions free,
Around the Lamb in white, that glorious company.

And thou, Christ's holy Martyr,
Who claim'st our reverence now,
With the bright palm thy triumph's guerdon,
And diadem on brow,—
Thou, happy soul, behold'st in vision clear,
All that our mortal ken must darkly grope for
here.

. Ineffable the vision
Of glorious Majesty,
God in the Unity Eternal
Of the Blest Trinity !
Whilst to that mystery for thought so high
Christ in His Sacrament,—which reason comes not
nigh,—

Thou with full contemplation
Art joined in union sweet,
There in the Light of light reposing,
Faith and fruition meet :—
O feast Divine ! O Jesu's boundless store !
Whoso on Thee doth feed, nor thirsts nor hungers
more.

To Thee, O Heavenly Father,
Let praise and blessing be
For this and all Thy Saints departed,—
Their faith, their victory !
Vouchsafe to us Thy succour
In all our earthly fight
Amidst a world of sin and sorrow
To combat for the right.
And Thou, O Christ, Thy Martyr's Hope and Crown, ,
May we with these in bliss for Thy dear sake sit
down.

Amen.

Festivals of Martyrs.

IN TRIUMPHUM MORS MUTATUR.

DEATH that erewhile was linked with shame,
Now calls to triumph high,
The Martyr lives to deathless fame,
Where guilt was doomed to die ;
O sight befitting heavenly eyes !
Field where God's Angels deal the prize !
The Cross of Christ till latest breath
Embracing, sweet the Martyr's death !

He spurned the flattering world's delight,
Broke from her evil spell,
And now he overcomes in fight
The raging powers of hell ;

By the bright world not led astray,
For God had shown a brighter way,
Not the world's wrath his soul could fright,
God's wrath alone he dared not slight.

What force shall bend the Martyr's will,
Or power compel his fall?
In fear of God he combats still,
Through love he conquers all ;
Love strong as death asserts its sway
And takes the fear of death away,
E'en now the victor grasps his prize,
And vanquished death his captive lies.

While sinks beneath the empurpled blade
That outward form we see,
The inward man anew is made,
Fresh for eternity ;—
Thou that with all-supporting Hand
Didst by Thy dying Martyr stand,
With that right Arm which helped his need,
Lord, make our weakness strength indeed !

Foes fiercer, though in bloodless strife,
Now vex the soul within,
Through fear or love, this fleeting life
Draws us by turns to sin.
Lest mortal terrors make us fear,
O keep Thy wholesome terror near ;
Lest earthly fading joys we love,
Lord, draw our hearts to Thee above.

Amen.

Festival of a Virgin.

VIRGINES EGREGIÆ.

VIRGINS high in excellence,
Rich in heavenly grace,
Whom The Bridegroom Christ hath chosen
Aye to see His Face ;—
Crowned and raised you to His Presence
In eternal rest ;—
Virgins, sing a hymn of gladness
To the ever-Blest.

Chastity's fair lily
When on earth ye wore ;
And to please your loving Saviour,
Earthly love forbore ;

Temples of the Holy Spirit
Fain ye were to be ;
Christ the Lamb of God to follow
In His purity.

All for His dear service,
Life's bright bloom ye gave ;
Nor the joys of sense could tempt you,
Nor the world enslave ;—
Christ the Virgin-born, for each one
Wreathed a spotless crown,
And in heavenly places made you
With Himself sit down.

Still in your glad footsteps
To their Lord shall go
They who watchful for His service
Seek Him here below ;
Still must this world's careless daughters
Learn their mournful fate
When the Bridegroom's summons finds them
Slumbering at the gate.

Ah ! when those sad pleaders
Hear their Lord declare,—
“ Vainly now ye seek for entrance,
All too late your prayer ;
But for these who faithful waited,
Virgins heavenly, wise,
These who loved, and sought My coming,
Now behold their prize ! ”

Amen.

Festivals of Confessors.

SUPERNÆ MATRIS GAUDIA.

THOSE endless joys the Church on earth pourtrays
That with her heavenly mother dwell on high ;
But while each year brings round her festal days,
For that perennial feast she fain must sigh.

Oh ! may our gracious mother still defend
Her daughter struggling 'midst this vale of woe,
And from above, her Angel warriors send
To stand beside us 'gainst our deadly foe.

(The fleshly lust, the world in fullest pride,
The subtle demon's whispered thought of sin,
In thronging forms assail on every side
And spoil the Sabbath of our heart within.

The Church's goodly path, her feasts, they hate,
Our soul's refreshments all would make their prey,
And that unholy league with power elate
Would drive the peace of God from earth away.

Here, in confusion, born alas of sin !
Our hopes and fears, our joys and sorrows lie,
Scarce lists the soul amidst that jarring din
The one half-hour¹ of silent peace on high.

O feasts in heaven of bliss beyond compare,
Where all in one rejoicing circle move,
O blessed city, courts unknown to care,
In which no place is found for aught but love.

Nor languor there nor chilling age is found,
No fraud can reach, no terror of their foes,
With one accord their joyful voices sound,
And with like ardour every bosom glows.

There 'neath the threefold hierarchy of heaven
The Angelic citizens all joyful rest,
Such bliss to them their Monarch's rule has given,
The Triune King, one God for ever blest.

¹ Cf. Rev. viii. 1.

Their zeal no weakness clogs, no doubts to shake
Their trust in Him whom seeing they adore,
Their God, the feast those happy souls partake,
And still fresh bliss enjoying, thirst for more.

The fathers there in duteous order ranged,
Each in his portioned meed, their places hold,
All earth-born error's mist to clearness changed,
The light of perfect Light their eyes behold.

And these blest children of their Saviour's grace,
The Saints whose feast we celebrate to-day,
In glory now see His unveiled face,
To Him their King eternal homage pay.

Us too, who while on earth these glories sing,
When from the burden of the flesh set free,
May Christ through His all-gracious mercy bring
To join His saints in endless company!

Amen.

Festival of a Doctor.

**JAM NUNC QUÆ NUMERAS TOT TIBI
VINDICES.**

RELIGION ! lift thy head
With triumph to the skies,
Behold in bright succession led
Christ's bannered hosts arise ;
Comes the foe on, how oft soe'er,
Thy watchful champions meet him there,—
And laurels ever fresh thou twinest for their prize.

When Satan's cruel rage
Baptized the Church with blood,
Firm in Thy battle to engage
Each noble Martyr stood ;—
When subtle heresy would weave
Its thousand mazes to deceive,
So oft Thy band goes forth of teachers wise and good.

Has deep corruption made
A vicious world its prey?
These come, as trenchant steel with aid,
And lop the sin away ;
Does torpid ignorance enthrall,
And darkness cover with a pall ?
Benighted souls they wake, and bring again the day.

Through them the weak are strong ;—
False doubts perplex no more,—
The soul by tempests vexed so long
Beholds at last the shore ;—
For us who ever darkling glide,
Full careless, on life's ocean tide,—
These shine as beacon lights their heaven-sent ray to
pour.

Lord ! grant the truths of Thine
Which their blest lips impart,
Made fruitful by the grace Divine,
Be grafted in each heart ;
That we who now on earth revere,
And follow these our teachers here,
May live their holy lives, and in their joy have part !

O very Truth of heaven,
Thine all the glory be !
Who in thy Blessèd Son hast given
To us Thyself to see ;
When in His Gospel word we read,
No outward voice those scriptures need :—
Rich in the Spirit's lore, they fill our hearts with Thee.
Amen.

Festivals of Just Men.

SUMMI PUSILLUS GREX PATRIS.

LITTLE flock, be not afraid !
Unto you Christ's words were said,
Telling all that wondrous love,
How your Father from above
Maketh His good pleasure known,
Gives the Kingdom for your own.

Now with Saints in glory reign
These who bore their earthly chain,
Joyful for their Master's sake
Poverty and scorn to take ;
Undesired of mortal eye,
Taught to suffer, ripe to die.

By the path His Saviour trod
Went this Christian home to God,
Every faculty of sense
Ruled by holy abstinence ;—
For the battle of the Cross,
Life and all he counted dross.

Sparing to himself, his hoard
In the poor man's lap was stored :
By the hidden manna fed,
God's undying Word he read ;
Searching instant till the soul
Reached with prayer faith's highest goal.

O may we that warfare wage !
Make with them our pilgrimage !
Taste with them of Christ's dear love !
Rise with them to joys above !
Grant, O Father, grant, O Son,
Grant, O Spirit, this be done.

Amen.

Conversion of St. Paul.

(JANUARY 25).

JUBILEMUS SALVATORI.

COME laud we Christ our Saviour,
By Whom such grace was given,
To call a sinner from his madness
To joyful hope of heaven ;
What time to Saul His persecutor
The Lord reproachful spake,
And for Himself a chosen vessel
Deigned of that foe to make.

Yet breathing threats and slaughter,
Bent on his path to smite,
Saul with the evil judges' mandate,
Goes forth in heathen might ;

Upon the Crucified One's servants
His zealous hands to lay,
And drag to prison and to torture
Christ's harmless flock away.

But lo ! Who cometh sudden,
With dazzling light around ?
His glory ray, O Saul, hath cast thee
Blind, trembling, to the ground ;
'Tis Jesus, He thy injured Master,
Bids thee arise and go ;
Though strangers' hands must lead thee sightless,
Thou canst discern Him now.

In tears, with prayer and fasting,
Next see the champion lie,
Till to his stricken soul believing,
Christ's pardoning words come nigh ;
At once from eyes and heart enlightened
The scales of blindness fall,
And Saul the persecutor rises
The mighty preacher Paul.

Great teacher of the Gentiles,
Elect of grace Divine,
Aye may the Cross with widening glory
Through thy blest labours shine ;
Still may thy prayer be with the Churches,
Before the heavenly Throne ;
So may Christ's pitying mercy save us
For ever with His own.

Amen.

Conversion of St. Paul.

(JANUARY 25).

PAULUS SION ARCHITECTUS.

PAUL, an architect of Sion,
Chosen by his Lord before,
Mighty teacher of the Gentiles,
Christ's redeeming standard bore ;
Vessel elect on whom such grace was shed,
Type of that wondrous light which o'er the world
should spread.

Dazzled by the heavenly brightness,
Sightless, Saul to earth is hurled,
Paul, enlightened by the Spirit,
Rises to inform the world ;
To cherish faith, for virtue plant the way,
And free the nations round from error's deadly sway.

“Far from me be thoughts of boasting,”
Thus the great Apostle cried,
“In the Cross alone I’ll glory
And in Him the Crucified :”
All things to bear for Christ he counted gain,
Himself for Christ would give to bear the Martyr’s
pain.

All the power of human reason
Failed to find those truths Divine,
Which thro’ God’s elected servant
In the sacred pages shine ;
Caught up above the Angels to the sky,
He brought us lore of heaven, the wisdom from on
high.

From that fount which freely springeth,
Rich in grace to cleanse from stain,
Thou, O Christ, our spirit filling,
By Thy prayer our pardon gain ;
Thy perfect merit for our vileness plead,
And place us in Thy realm, Thy citizens indeed.

Amen.

The Presentation of our Lord in the
Temple,

Commonly called

The Purification of Saint Mary the Virgin.

(FEBRUARY 2).

TEMPLI SACRATAS PANDE SION FORES.

SET wide the temple gate

O Zion, all elate !

Christ the High Priest and Victim crowns thy way :—

Each type and shadow fled,

The very Truth instead

Dawns upon joyful hearts that open to His ray !

To be our ransom now

Needs not for blood to flow

Before the altar steps of bull or steer ;

To do His Father's will,

All righteousness fulfil,

See Christ the Lamb of God by His own Altar here.

The lowly Virgin brings
 Her offspring, King of kings,
 Him the pure mother's loving arms enthrone ;—
 While at the Altar lies
 Her humble sacrifice,
 They hail the Gentiles' Light, and Israel's Glory own

In that propitious hour
 Of love and conscious power,
 Each sex and age came near, O Christ, to Thee ;—
 With Saint and Prophet there
 Faith's long-sought prize to share—
 The day of promised joy, of present Deity.

O when so great a cloud
 Of witness cries aloud,
 While silent Mary prays in ecstasy,
 Shall we not all adore
 With her, and ponder o'er
 Deep in our heart of hearts God's saving mystery?

To Him the Father, Son,
 And Spirit, ever One,

Now and for aye let praise and glory be ;
Thou who dost grace impart
To each true loving heart,
O hearken to our prayer, all-Blessed Trinity.
Amen.

**The Presentation of our Lord in the
Temple,**

Commonly called

The Purification of Saint Mary the Virgin.

(FEBRUARY 2).

FUMANT SABÆIS TEMPLA VAPORIBUS..

Now sweetest odours fill the sacred fane,
The Altar waits, the Victim goes before,
To follow Him, be not our call in vain,
But come we each, with thankfulness adore.

May faith yet brighter shine in splendour there ;
Lit by the flame of love our incense rise,
Till gifts come down for pilgrim souls to share,
And God vouchsafe to crown our sacrifice.

Ah ! who would cling to sinful life again ;
Far better with glad Symeon now to die,
That we beholding Christ the Victim slain
May with our Lord taste bliss eternally.

Unto the Father and the Son be praise ;
Like glory to the Holy Spirit be ;
To Thee in sacrifice our hearts we raise,
O hear our prayer, most blessed Trinity.
Amen.

Invention of the Cross.

(MAY 3).

RECORDARE SANCTÆ CRUCIS.

In the holy Cross delight,
Thou that wouldest walk aright
 On the heavenly way ;
Think of all its blessed store,
Ponder on it more and more,
 All its glories say.

In thy labour, in thy leisure,
Be it sorrow, be it pleasure,
 Where thou takest part,—
Smiles or tears, whiche'er thou knowest,
Hold the Cross where'er thou goest
 Fixèd in thy heart.

Here thy smallest, greatest care,
Every grief thy heart can share,
 Finds a thorough cure ;

Pains may rack and torments kill,
But the pious soul shall still
 Prove this refuge sure.

Through the Cross heaven's gate is won,
Here, the saints, their warfare done,
 Conquering entered in ;—
By the marvel of the Cross,
Love Divine redeems our loss,
 Heals a world from sin.

By the Cross man's spirit lives,
True and shining light it gives,
 Sweetness to his heart :
This the life God's saints enjoy,
This the treasure they employ,
 Such their chosen part.

See the glorious banner wave
O'er that Leader strong to save
 Every faithful son ;
By this sign His ransomed know
Joy and comfort here below,
 Bliss immortal won.

In the Cross a goodly tree
Laden full of fruits we see,
 Hallowed by Christ's blood ;
Drawing souls from earth away
At their Lord's high feast to stay,
 Fed with heavenly food.

Honour then the saving Cross,
Count as nothing all the loss
 Of the world beside ;
Love with all thy heart's desire,
With thy soul's most ardent fire
 Him, the Crucified.

Amen.

St. Mary Magdalene.

(JULY 22).

COLLAUDEMUS MAGDALENÆ
LACRIMAS ET GAUDIUM.

SING we now with praiseful voices, Mary's sorrow,
Mary's joy,
Theme of grace for pardoned sinners grateful hearts
shall well employ ;
Let the nightingale and dove
Join in sweetest strains of love.

All her tearful soul o'erflowing, Mary saw but Christ
alone,
Naught the throng of feasters shames her, so may
Christ the outcast own,
So may she His mercy meet,
Pour her sorrows at His feet.

Fed by penitential waters mercy's living Fount
appears,
Christ Himself the Cleanser bathèd in that flood of
cleansing tears,
Bounteous heaven which gave the rain
Takes it back from earth again.

Then the precious ointment pouring, sweetly redolent
of faith,
Mary's mystical anointing shadows forth her Saviour's
death,
Unction to the Healer brought,
Healing for the sick one wrought.

She whose love had so abounded, pardon for her sins
obtained,
Great indeed the sinner's burden, mightier still the
grace she gained,
First to her when Christ had risen
Was His gracious message given.

Well she counted Him the gardener—Jesus standing
—yet unknown,
Who with grace her soul had planted, seeds of living
truth had sown,

Though as yet she might not trace
'Neath that type the Sower's face,

His, Who through His Spirit working, each true heart
will safely keep,
Aye to ripen for that harvest, which His Angel-bands
shall reap,
Till the well-loved accents came,
"Mary," lo ! He names thy name.

Joyful Mary, thou behold'st Him ! to the garden of
thy soul
Jesus comes, thou need'st no other, all thy sorrows to
console ;
Deep amidst thy life-springs find
Him who moveth heart and mind.

Dry we too our tears with Mary, prostrate soul look
up on high,
Of the empty tomb regardful, know'st thou not thy
loved one nigh ?
Is thy faith, thy spirit, cold,
Dost thou see and not behold ?

Saviour, Thou Thy mercy pouring, Mary's sins didst
wash away,

With that pardoning grace bedew us, hear us, Lord,
with Mary pray ;

So with her in glory we

Christ our risen Lord shall see.

Amen.

The Transfiguration

(AUGUST 6).

JESU DULCEDO CORDIUM.

JESU ! Thy sweetness to the heart
Doth joy above all joys impart,
Thou living Fount, the soul's true Light,
Can mortal longings reach Thy height ?

Abide with us, good Lord, we pray,
The Light to lighten all our way ;
From blinded hearts the veil remove,
And fill creation with Thy love.

Where Thou the Inmate deign'st to be,
Springs the pure fount of charity :
With Thy all-seeing truth for guide,
Pale grow earth's vanities beside.

O dearest Jesu ! guest Divine,
May this Thy precious gift be mine,
Within my inmost soul to know
What glories from Thy presence flow.

Who quaffs the fulness of Thy love,
Who tastes that Bread from heaven above,
Thrice happy pilgrim ! sweetest store !
For life, for death, what needs he more ?

Fountain of pity, Thee alone,
Our country's very Light we own ;
O smile the clouds of grief away,
And grant us Thine eternal day.

Amen.

The Transfiguration

(AUGUST 6).

DE PARENTE SUMMO NATUM.

O COME let grateful hearts declare
Those free-will gifts we mortals share,
By the Eternal Word in mercy given ;
That Word Who aye with God abode,
From the beginning One with God,—
Born of the Father, God Himself in highest heaven.

To save our guilty race from shame
Replete with grace and truth He came,
In human nature made, with men to be ;
Yet whilst the law of man He bore,
And this our fleshly garment wore,
He put not off thereby His true Divinity.

So in Himself Christ joined the twain,
His heavenly Nature took no stain ;

Only by mortal veil enwrapped from view ;
Nor in the Godhead's piercing ray
Did His Humanity decay,
But brought an added honour, gained a glory new.

Not as when sparkling on the board
Water and wine together poured,
Each merged in each, their mingling streams combine :
But whole, unmingled, and sincere,
Two perfect natures, both are here,
In truest union joined—the human and Divine.

This saving truth with power to show,—
For Christians here on earth to know
What things beneath the human veil lay hid ;
Behold ! to faithful eyes revealed,
By mortal covering unconcealed,
Christ, the Eternal Word, became transfigurèd.

The Face of Jesus shining bright,
His robe which clothed in glistering white
That Body destined to the atoning Tree ;—
These as with Angel tongues declared
The glories by our nature shared
Borne by the Son of God to His high Dignity.

Yea more ! the voice of God which came
His Well-belovèd to proclaim,
In faithful witness calling through the air ;—
That mighty Voice with echo clear
Still calls a listening world to hear
How in man's lowly form the Deity was there.

This know we then—our God is One
With Him the Virgin's glorious Son,
Christ in His splendour here to mortals shown ;
Yet whilst the Godhead we confess
In Christ's One Person, not the less,
Two several natures, each of proper right, we own.

Lo ! here the Corner-stone behold !
Rejected, scorned by Jews of old,
Now in the holiest placed, for aye to shine,
Precious, elect ; this sight to see
Was granted to the chosen three
In vision on the mount, of Majesty Divine.

O Thou, whose guiding Presence led
Thy Church of old through Jordan's bed,

Thou, the true Joshua, guide our pilgrim band ;
Fit us the heavenly crowns to wear,
One heritage with Thee to share,
Past this world's troublous waves, in blissful Canaan's
land.

Amen.

Name of Jesus

(AUGUST 7).

GLORIOSI SALVATORIS.

THE glories of the Saviour's Name,
Which ere time's circling ages came,
Deep hidden in the Father's bosom lay ;—
In accents breathing heavenly dew,
That tell of mercies ever new,
Our holy mother Church proclaims to-day.

List to the sweet, the precious Name, the Name
ineffable,
Jesu ! that sweetest sound of all, Thy name delect-
able
Frees us from pain and guilty stain, O Name
most amiable !

This is the Name to be adored, supreme in majesty,
This calms our fears, this dries our tears 'midst
deepest misery,
All worthy Name whose praise and fame fill the
bright courts on high !

The preaching of that gracious Name is music to
the ear,
Who calleth on that Name for aid tastes honied
sweetness here,
In thought so high, faith mounts the sky, and sees
her Saviour near.

Jesu, Thy Name above all names exalted high of
right,
A Name of fear which demons hear and tremble
with affright,
Through love divine, on men doth shine, and
brings us life and light !

Then let us all with one acclaim
Extol our blessèd Saviour's Name,
So be that Name implanted in each heart,—
No power shall tear its roots away,
Till with the Saints in bright array
We unto heaven shall come, from Christ no more
to part.

Amen.

St. Augustine, Bishop and Confessor

(AUGUST 28).

SANCTI VISU COLUMBINO.

As the bright dove we mark on high,

With shining plume athwart the sky

Careering on her way ;

And the strong eagle in his flight,

With gaze undazzled by the light,

That soars to meet the day ;

So mount God's Saints to heaven above,

Borne on the eagle wings of love,

To Christ their glorious Sun ;

Illumined by their Father's smile,—

With dovelike graces, pure from guile,

Their shining course they run.

Of such, the leaders prudent, wise,

Whom Christ from heaven with strength supplies

To rule His Church below ;

As living wheels Ezekiel saw,
The chariot of their God they draw,
And in the Spirit go.

Four mighty teachers now we sing,
Who by their lives and doctrine bring
Christ's people to their Lord :
The Church rejoicing in their fame,
Grateful records each sainted name,
Each treasured deed and word.

First of the fathers Augustine,
That lover of the Word Divine,—
The Church's shining light,—
Sets forth God's City, tells its laws,
And from his store bright weapons draws
Each foe of grace to smite.

With golden words of heavenly worth
See mighty Gregory stand forth,
God's faithful steward,—to toil ;—
His zeal extends the Church's bounds,
With care he remedies her wounds,
Makes glad with wine and oil.

Stern as Elias in his wrath,
See Ambrose cross the sinner's path,
Nor spare for Royal state :
Yet, gentlest Saint, in thee we own
The winning love for sinners shown ;
Sin only dost thou hate.

Lone exile in the desert cell,
Jerome ! thy stern rebukes compel
A faithless crew to hear :
With fasting thou the flesh would'st tame,
Thy learning comes with sacred flame
To read God's message clear.

Such are the shining lights we trace,
Bright clouds distilling dews of grace,
Whence rich refreshings pour :
May these precede us on our road,
And lead us trusting in our God,
Home to the blissful shore.

Amen.

Beheading of St. John Baptist

(AUGUST 29).

PRÆCURSOREM SUMMI REGIS.

FORERUNNER of the mighty King,
Herald who camest to prepare His path ;
The message of His law to bring,
And warnings of His wrath ;—
To thee our mother Church in bright array
Draws near with votive hymn to celebrate this day.

Thy natal feast we came to greet,
And now with joy thy martyrdom we hail,
Dear to the Church that memory sweet
O Baptist, ne'er shall fail :—
Let the whole world unite in glad acclaim,
"Greater than John hath none the Martyr's glorious
fame."

Too dim our sin-enfeebled sight
 All the great prophet's holiness to trace ;
Too weak our voice to praise aright
 God's embassy of grace ;
Yet of His righteous servant may we tell,
And stir each faithful heart of those who love Him well.

No reed that moveth with the wind,
 Forth went ye to the wilderness to see ;
Truth's firmest pillar here ye find,
 O Scribe and Pharisee !
Hark, sinners all, to that stern herald's cry !
How from the wrath to come he warneth you to fly.

Loud upon Herod's startled ear
 Midst all his regal pomp those accents ring ;
From prisoner's lips with words of fear—
 His guilty breast to sting !
"Despiser of God's law, beware," they say,—
"Repent, and cast thy foul adulterous sin away."

O King, thy wrathful power in vain,
 Would stem the flowing ocean of God's will,
His servant's limbs thou may'st enchain,
 That servant's body kill ;

Thou shalt but speed him to his wished-for goal,
Through thee he gaineth heaven, thou lovest thine own
soul.

To wreak a vengeful woman's spite,
See the proud tyrant yield at Satan's call,
For sinful oath, that festal night,
The prophet's head must fall :—
Beneath the piercing steel he sinks to rest,
Aye on a grateful Church to shed his influence blest.

Well say'st thou, John ;—thy light must wane
In the full splendour of the Saviour's ray ;
The lonely cell thy blood shall stain,
While Christ in fullest day
Uplifted glorious—o'er the world shall shine,
And from His saving Cross show forth the light Divine.

Dear to our God His Martyr's blood ;—
Of purpose high those precious drops were shed ;
So nurtured aye His Church hath stood
Firm knit to Christ her Head.
How blest the death that Saints and Martyrs die,
Whose works do follow them before the throne on high.

Now unto God the Eternal King,—

To Christ's all-conquering love our hearts we raise,
And to His great forerunner bring

This tribute of our praise :—

Such grace Thou, Jesu, to Thy Saint hast given ;
O raise us in his steps from earth's dark vale to heaven.

Amen.

Holy-Cross Day

(SEPTEMBER 14).

CRUX AVE BENEDICTA.

HAIL ! Cross for ever blest,
Aye be thy triumph sung ;
Through thee was tyrant death o'erthrown ;
On thee—a King upon his Throne—
My God and Saviour hung.

O royal Tree, whose fruit
To heal a world is given ;
With power to free the burthened soul,
To make the contrite spirit whole,
To raise from earth to heaven.

True sign of grace for man—
Those arms spread forth on high,
Where He on Whom all hearts do feed,
His faithful people's Life indeed,
Vouchsafed for me to die.

O Jesu, Son of God,
Thou on Thy coming day,
Foes of the Cross and friends shalt call,—
Lord, when Thy summons findeth all,
Remember me, I pray.

Amen.

Saint Michael and all Angels

(SEPTEMBER 29).

IN HAC VALLE LACRYMARUM.

FROM this valley of tears let our hearts with devotion

To the Father of spirits arise ;

To His mighty Archangel due honour be given,

Great leader who marshals the armies of heaven

Round the Throne that is set in the skies.

By Michael's bright legions, the faithful abiding,

Our proud vaunting foe was o'erthrown ;

To be equal with God he thought in his pride,

But was cast down to hell, his false angels beside,

Far from heaven's lost radiance to groan.

Dear to God the glad Angels who stand in His

Presence,

Who joy on His errands to speed ;

In the fulness of light God's truth they discern ;

At the fountain of love, all His pity they learn,

And bear it to us in our need.

O city of holiness, King of all blessedness,
With Angels Thy citizens there ;
Christ alone can bestow the rich treasures of grace
In judgment protect, and in surety can place ;—
May He grant us these glories to share.

To the Monarch's fair palace by Angels conducted,
Thrones—Powers—Dominations around ;
In the Blood of the Lamb our souls cleansèd from
stain,
May we all to the light of God's Presence attain,
For aye in His joy to abound.

Amen.

Saint Michael and All Angels
(SEPTEMBER 29).

ANGELICE PATRONE.

PROTECTOR Angelic
Blest spirit of love,
My teacher and guardian,
Sent from above,
Due thanks for Thy goodness
How fain would I give ;
Without Thee I dare not
To die or to live.

Companion, counsellor,
Joined with my life,
O be Thou my leader
In all its long strife !
Thy watchfulness arm me,
O guide me, protect,

Thy spirit inflame me,
Thy teachings direct.

O strengthen me weary
And faint on the way,
Guide back into safety
My footsteps that stray ;
When rocks of offence,
When sin's pitfalls abound,
Thy strong arms enfold me
And lift from the ground ;
So, free from earth's falsehoods
My spirit may rise
To where justice and truth
Have their home in the skies.

By demons of darkness
When ambush is laid,
My comrade from heaven
Come thou to my aid,
O'er hell's baffled powers
To triumph with me,
And O make me to choose
What is pleasing to Thee.

Still point me the pathway
Salvation to win ;
My spirit be pure
From the plague-spot of sin ;
Lest a traitor to God
From His truth I depart,
Christ's mercy and love
Be enfixed in my heart.

My cradle from danger
Thy presence did shade,
In death's solemn hour
Haste Thou to my aid ;
Hold forth for my comfort
The staff and the rod,
And teach me to die
In the peace of my God.

Hear me tell all my sin
Before I go hence,
Let repentance and tears
Wash away mine offence ;
In my last earthly fight
Hope be with me still,

Faith, that knows not to doubt,
And love, strengthen my will,
Till through death's open gate
New brightness shall shine,
And the things of this world
With joy I resign.

When before the dread Judge,
For mercy I plead ;
O angel of succour,
Be there in my need !
My guardian take me,
When raised from the dust,
And glad on the right hand
Place me with the just.

Amen.

Saint Michael and All Angels

(SEPTEMBER 29).

CUM ME TENENT FALLACIA.

WHEN earth's frail joys, brief treasure here,—
My heart their willing captive keep ;
Then does my heavenly guardian near,
The ever watchful Angel, weep.

But when the soul awakes with tears,
And all my grievous sin I own ;
With gladness swift God's Angel hears,
And joy ascends before the Throne.

No longer then, vain pleasures, stay !
Depart, ye soft enticements, hence !
Give me to wash my guilt away,
The bitter tears of penitence ;

That on the happy Angel's brow
No shade those evil joys may cast,
Rather my godly sorrow now
Cause joy in heaven for aye to last.

Amen.

Saint Katharine, Virgin Martyr
(NOVEMBER 25).

VOX SONORA NOSTRI CHORI.

COME, let our choir with full accord
Their tuneful homage pay
To him, our Founder and our Lord,
Whom heaven and earth obey ;
Strengthened by Him, the unwarlike learns to fight,
E'en tender girls are strong to conquer through
His might.

Such gifts surpassing nature's law,
Given by the arm Divine,
Egypt's proud city wondering saw
In blessed Katharine,
The force of steel beneath her patience broke,
And learning from her lips with force convincing
spoke.

Each honoured privilege was hers
Due to a princely race ;
And that which God alone confers,
The spirit of His grace ;
Illustrious through her parents' noble line,
With worth more noble still, her heavenly virtues
shine.

To search the sacred word of truth,
To toil in duty's road,—
The prime and beauty of her youth,
These, Katharine all bestowed ;
So in this discipline her soul was blest,
A chosen child of grace she stood by all confessed.

As smoke that passeth but away,
All this world's goods she saw,—
As images of worthless clay,
Till stamped by virtue's law ;—
Her house's wealth, her parents' wide domain,
She counted these as nought, for heavenly treasure
fain.

Her lamp that sheds its lustre round,
With holy oil alight ;—

A virgin, wise and prudent found
To meet the Bridegroom's sight,
Prompt on her watch, the welcome voice to hear,
What day, what hour soe'er that gracious Lord
comes near.

See her before the ruler's face,
His earthly power defy,
Nor yield the truth for heathen grace,
She, who for Christ would die ;
The gathered sages, rich in learning's store,
Are mute and silent all, won by her matchless lore.

Chained to the dungeon's gloomy wall
Behold the captive lie,
Fierce hunger's pang, thirst's eager call
Her faithful spirit try ;
Her tender limbs the cruel wheel may tear,
All for the sake of God triumphant love will bear.

So Katharine gained the victory
Through torture's darkest day,
Before a maiden's constancy
An emperor's power gives way ;

Of his own tyrant rage he feels the smart,
When, all their torture vain, his baffled slaves
depart.

And now the sword with mortal stroke
Has made the prisoner free,
To death she slept, to life awoke,
'Midst living joys to be ;
Her body to the tomb the Angels bring,
And Christ, her crowning end and joy, let us with
Katharine sing.

Amen.

Saint Martha.

MUNDI DECOR, MUNDI FORMA.

FAIR is the world to mortals given,
 With grace and beauty crowned,
But fairest when the way to heaven
 Amidst her paths is found ;
That path is plain though set with snares,—
Life's duties, sorrows, blessings, cares,—
Yet in God's highest praise it shares,
 And leads through holy ground.

This is the feast we keep to-day,—
 To which the Church invites ;
The duteous hostess of her God—
Christ's friend while yet on earth He trod
 Claims our memorial rites.

Behold her bent to serve her Lord
 With ministration sweet ;

Nor aught is toilsome, aught is hard,
Her loving zeal to meet ;
Would we in Martha's service share ?
Then let us hearts and homes prepare,
To give the Saviour welcome there,
To labour at His feet.

In action's field, on danger's brink,
In each extremest care,
The soul may sweetly pause to think,
And breathe the heavenly air ;
This man for life's strong fight is made,
That other kneels within the shade,
But each his brother well may aid,
His brother's burden bear.

Labour and love entwined should be,
Nor aught for self retain,
So each the other's good may see,
Each feel the other's pain ;
As dearest sisters, hand in hand
Who move towards the promised land,
No fear lest fainting on the strand
The weaker soul remain.

Dost thou in mind and heart aspire
To reach the heavenly sphere ?
Then seek with care and oft enquire
What things are needful here ;
The Master's favour Mary proved,
Who listened at His Feet and loved ;
But is her sister's part reproved
Or to their Lord less dear ?

Acceptance was by Martha gained,
Her Saviour's grace she found ;
To show us hospitable care
In this world's blessedness may share,
And ready souls for heaven prepare,
Where endless joys abound.

Now call we on the mighty King,
Beseeching Him to hear,
Whilst to the Saviour's Cross we cling
And beg His mercy dear ;
Pray Him that when this life is o'er,
For us may ope the heavenly door,
Then shall His accents softly pour,
"Ye blessed enter here."

Amen.

Festival of the Dedication of a Church.

URBS HIERUSALEM BEATA.

HAIL ! Jerusalem the blessed, peaceful city, vision
dear,

Out of living stones compacted, see ! thy heavenly
walls appear,

Fresh adorned by hands of Angels, as a bride that
draweth near

From her chamber in the heavens, glorious in her
beauty's pride,

Decked to meet the bridegroom's presence, with her
virgin train beside,

So that golden city shineth, tower and wall and
roadway wide.

Rich with orient pearl her portals, open night and
day the same,

Here, through Christ's sufficing merits, entrance
every soul shall claim

Who, for His dear sake, has suffered in the world
reproach and shame.

Sharp the blows and deep the sculpture gave those
stones their fitting grace,

By the heavenly Builder chosen, tried and fashioned
for their place,

In His temple, polished, perfect, aye to shine before
His Face.

For the building's sure foundation Christ was set,
of purpose high,

Corner stone elect and precious, every part in one
to tie,

Him the Heaven of heavens receivèd, Him our
Zion trusts for aye.

Through the whole of that glad city dear to God
her heavenly King,

Jubilant to sweetest music loud their tuneful voices
ring,

Glory to the Triune Godhead, One for ever Blest,
they sing.

Here in this Thy holy temple, Lord Almighty, hear
our prayer,
Sinners, we beseech Thy mercy,—helpless all, we
need thy care,
Thou Thy Saints hast largely blessèd, let us too
Thy blessing share.

So may all henceforth who seek Thee, here their
asked petitions gain,
And Thy favour aye possessing unto Paradise
attain,
To their joyful rest translated, with Thy Saints in
bliss to reign.

Amen.

MISCELLANEOUS HYMNS
AND POEMS

**Thanksgiving Hymn at Easter,
after a Meal.**

PASTIS VISCERIBUS CIBOQUE SUMPTO.

AGAIN with needful daily food

Our fragile bodies strengthened and refreshed ;
Come we before the Author of all good,
Praise God the Father ever Blest.

Thou who from heaven Thy sacred Throne

Dost subject all, O Father, to Thy sway,
Thee Seraph hosts their Lord and Ruler own,
Thee mighty Cherubim obey.

Creator, Origin of all,—

Without beginning, endless, aye the Same,—
From nothing Thou the universe did'st call,—
Lord God of Sabaoth Thy Name.

1107

Life-stream from forth the holy place,
 Thou makest pure by faith the hearts of Thine,
 Through Thy dear Son dost bring them to Thy grace,
 Rescued from death by love Divine.

Our being, all that we possess,—
 Our souls and bodies health, Thou, Lord, hast given,
 The Eternal Spirit ever reigns to bless,
 By Thee and Christ sent down from heaven.

So may we tasting of His love,
 Enriched with gifts from that all-precious store,
 Sing grateful anthems to our God above,
 Author of mercies evermore.

Aye suppliant for the Father's grace
 Only through Thee, O Christ, be made our prayer,
 Lord, in Thy merits every hope we place,
 And on our way Thy Cross we bear.

To God the Father, God the Son,
 And God the Holy Spirit, One and Three,
 All highest praise be rendered, worship done,
 Through time and for eternity.

Amen.

Meditation for a Time of Sorrow.

O QUAM GLORIFICUM.

O SOLITUDE ! how rich in peace thou art
When the soul communes with her God apart ;
As through a glass the Bridegroom Christ she views,
No terrors daunt her then or mists of earth confuse.
Blissful experience ! though, alas, too rare,
Too brief such respite from the bonds of care ;—
In warfare here midst all life's troubled scene
Our griefs how manifold, joys few and far between.
Behold iniquity with power abound,
Whilst colder aye the many's love is found :—
Around our Ark comes up the foemen's shout,
Within are anxious fears, and conflicts rage without.
Ah ! wherefore was it mine, that gift forlorn,
Into a world of sorrow to be born ?
Of earth's vicissitudes the slave to be,
Whose labour is but grief, and all is vanity ?

"Frail child of dust" the heavenly Voice replies,
"Do thy complainings to My Throne arise?
And knowest thou not, the world no place of rest
Where souls immortal slumber and are blest,—
But rather where for battle armed aright,
With sword on thigh, men stand prepared to smite.
As by a furnace heat pure gold is tried,
So must my children now such pains abide ;
On each loved son a chastening hand I lay,
And as refiner's fire I purge their dross away.
Art thou, My soldier, greater than thy Lord?
Does courage fail thee, and thy plighted word?
Or life's sharp crosses make thy spirit sore,—
Share of that burden which for Thee I bore
Life long on earth? bethink ye, all who tread
Where Christ your King, by Whom the worlds were
made,—

An exile, knew not where to lay His Head.
Learn, Christian souls, the more ye lowly be,
So come ye nearer My humility ;
All glory Mine, with fullest Godhead fraught,
Yet in the world despised and set at naught :
See Mary, mother Mine, from low estate
Chosen 'mongst women, meekest, yet so great ;



Mother of sorrows, piercèd with My cross,
Raised to such glory from that deepest loss !—
Lo ! Mine elect who, now arrayed in white,
With Me for ever taste of pure delight !
Who hath not heard the story of their pain,
Their love's great triumph, faith's exceeding gain ?
Each poor and patient soul I own for Mine,
To such My Spirit comes with power Divine,
But for the high and haughty ones on earth—
Their pomp and glory, riches, pride of birth,—
These doth My soul abhor, and counts them nothing
worth.

O that My loving promises found place
In faithful hearts, so would ye joy to trace
Your Saviour's suffering path,—so boldly dare
Scorn and reproaches, all for Christ to bear,
Bent on your hoped-for prize, the joys of heaven to
share.

Haste then to cast this world's vain cords away,
And on the Altar of the Cross to lay
Yourselves a sacrifice ! well-pleasing sight,
When earthly cares are past, and earth's delight,—
Life's conflict o'er, its false illusions gone,—
This heavenly prize is theirs, and theirs alone,

Who whilst on earth to earth's corruptions died,
And lived the hidden life with Christ their Lord
beside.

This the sure path that blessèd saints have trod,—
The true, the royal road that bringeth man to God.”

. . . . Jesu! King divine!

O grant this patience of Thy saints be mine!
Though adverse billows rage, grace aid me still!
My chiefest joy to do Thy holy will:—
Aye let my soul her great Exemplar see,
And my life pass in imitating Thee:—
Thy pilgrim here in safety deign to keep
Till 'neath the shadow of Thy Cross I sleep;
And as Thou calledst me to share Thy woe,
So may'st Thou, gracious Lord, the joys of heaven
bestow.

Grant this, O Father Uncreate, Who all the worlds
didst make,

Grant this, O Sole Begotten Son, who sufferedst for
our sake,

Grant this, O gracious Comforter, One Spirit of their
Love,

All praise to Thee, the One in Three, our God who
reign'st above.

Amen.

Last Day of Life.

GRAVI ME TERRORE PULSAS.

LAST day of mortal life !

With solemn dread I hearken to thy knell :
My quaking flesh and heart within me melt,
Thy terrors by my anxious soul are felt,
While to herself their form she strives to tell.

Yet who may all unveil

That fearful sight,—what tongue has yet expressed
How in her final moments the vexed soul
Struggles through fleshly bands to reach her goal,
And hastens to be free, and pants for rest ?

Mute is the rigid tongue,

And dull the swimming eye,—their sense is dead ;—
While rattling throat and heaving chest of man,
His stiffening limbs,—tell of life's latest span,
And all the body's comeliness has fled ;

But to the waking mind

All thoughts and memories of the past are near ;
Each word and deed, each distant year that rolled,
The unwilling soul must now at once behold,
Where'er she turns, lo ! all these things are here.

With what tormenting force

Does conscience self the guilty bosom tear ;
When that irrevocable past it views,—
The good and evil then were free to choose,
Now late repentance bitter fruit must bear.

Each worldly false delight,

The sweetness of the flesh, has turned to gall,
All their past nothingness the spirit sees,
Must the soul perish in exchange of these,
Enduring anguish follow joys how small !

Now that the gazing soul

Looks up to God's most glorious light on high,
How vile her garment of the flesh appears,
What flood of sin has whelmed her mortal years,
How gladly from such bondage will she fly.

O Christ, Thou King of kings,
Aid with Thy conquering might my painful toil,
When the last hour shall sound to call me hence,
Be Thou my saving rock, my sure defence,
Nor let the tyrant foe my soul despoil.

The prince of darkness smite,
And with his hellish legions prostrate, quell !
Then Thou, good Shepherd, bring Thy ransomed
sheep
Home to Thy blissful land for aye to keep,
With Thee, life's living source, in joy to dwell.
Amen.

Dirge of the Empress Leopoldina.¹

EHEU QUID HOMINES SUMUS.

ALAS ! why come we to this world of woe ?

As smoke that vanishes, so men decay ;

Vain is the fate earth's children here can know,

And tyrant death sweeps all away.

Brief summons called thee, Cæsar's royal mate ;

In childbirth's peril naught availed to save ;

O death, most mournful, woman's saddest fate,

That ends her travail with a grave.

¹ The Empress Leopoldina, wife of Ferdinand the Third, died in childbirth at Vienna, after one year's marriage, in the year 1649. The Latin original, by Balde, was chanted in her funeral procession.

Went the keen scythe to ply in summer hour,
And spared not e'en for this fair Majesty?
Ah, cruel fate! ah, beauty's queenly flower!
Could death so roughly mow down thee?

See yon poor weed the reaper casts aside,
And the rich ear midst harvest glory fall;
For each its narrow nook shall fate provide;
Death in his garner storeth all.

As melt the shining bubbles on their way,
As in the evening droops the tender rose,—
So was thy fate, brief blossom of a day;
Quick on their prey death's fingers close.

Touched by those bony hands, that icy breath,
The crystal bowl falls shattered down to earth,
O fate of youth how fragile!—clumsy death,
Thou churl, to mar such priceless worth!

Where are the graces now? the cheek's rich bloom?
Shall Nature's masterpiece no more delight?
Fate sealed those heavy eyelids for the tomb,
Death quenched their orbs in deepest night.

Can the pale form again in beauty's pride
With life's pure stream of mantling crimson glow,
When fate has stilled that genial flowing tide ;
Death's pall the only purple now ?

Woe for the coral lips, the shining hair,
Soft tangle where imprisoned love would play,—
Fate gave the steel, and death, untaught to spare,
Has shorn the cherished wealth away.

The neck of snow,—the ivory moulded arm,—
Shall the dull tomb hold such perfection rare ?
Lo ! fate's dark alchemy dissolves the charm,
And death has clasped that neck so fair.

Let widowed Cæsar mourn with his sad train
For her whose brightness shamed the rosy morn ;
Fate, was thy smiling promise all in vain,
Comes death instead, that guest forlorn ?

Weep, maidens, gazing while this pomp goes by,
Soon must your dirges lengthen out our woe ;—
Fate moves the rapid urn, forth comes the die,
Unerring death will plant the blow.

Full gently here each willing soul is led,—
The struggler in his striving dragged along ;—
'Tis fate that leads thee, mortal, thou art sped !
Death has thee fast, thou wrestler strong.

Nor wealth shall profit thee, nor wisdom's store,
Gentle or churl who pleadest for delay,—
Fleet as the eagles fate sweeps on before,
Death's flying shaft pursues thy way.

Is pleasure thine ? does frowning fortune lour ;—
The bell will toll that summons all alike ;
Fate moves the index forward to the hour,
And death is there thy knell to strike.

Hast thou, O King, supreme o'er nations round,
On glory's summit gained a world's applause ?
Yet fate will drag thy sceptre to the ground,
Death mock thee with his fleshless jaws.

Charm'st thou, bright maiden ? does thy sister wear
A form or features joyless to the view ?
Impartial fate recks not of foul or fair,
Death takes the bur and lily too.

In youth's first dawn, strong manhood, hoary age,
From lowly cot and palace, all must go ;—
O'er the bright fields in springtime fate will rage,
Death's victims strew the winter snow.

What voices echo from the dim abode
Where death inhabits, hark ! e'en now they cry,
“ We went before, ye follow on our road,
Behold your fated bourne is nigh !

“ Soon this great company shall gather all
Your thronging multitude from life's broad way,
Come then each one obedient to fate's call.”
O death, we hear thee and obey.

And now with loving last farewell to greet
Thee, O bright Spirit, Queen who once didst reign,
Though fate deposed thee from that lofty seat,
Death came, thy friend, with mightier gain.

Far from our Swedish foe, and ravaged State,
Above earth's cloudy canopy to soar,
Where life is thine beyond the reach of fate,
And vanquished death comes never more.

Beneath thy view, in circling glory there,
Sun, moon, and stars harmonious walk the skies ;
List the soft call that lingers yet in air,
"The night is spent, come, traveller, rise."

Go, spouse of heaven, why mourn we here thy loss ?
The King hath callèd thee ; no longer stay ;—
Thy winter's storm is o'er, and lo ! the Cross
Shines forth again to save, and points eternal day.
Amen.

Farewell to the World.

PARENDUM EST, CEDENDUM EST.

NEEDS must give way, my soul, obey !

Life's latest stage is won ;

The die is thrown, death claims his own,

My sand of time is run ;

Adieu to wealth, to hope itself,

My song is nearly done.

Great orb of day, pursue thy way,

Rejoicing as before,

Thy footpath wide the world shall guide,

For me thou shin'st no more ;

The night impends, the daylight ends,

My bark has touched the shore.

Fair queen of night, ye planets bright,

Ye golden lamps that burn,

Still from the skies on mortal eyes
Your starry radiance turn !
To me the tale yon comet pale
Tells of a summons stern.

Now and for e'er, oh, full of care,
Thou worldly world farewell !
How baseless all this earthly ball
The sons of men may tell ;—
Too much thy wiles, too much thy smiles,
O'er me have cast their spell !

Ye glittering halls, ye marble walls
With art's rich treasures bright ;
Ye glowing bowers and stately towers,
Transcendent in your height ;
Down at a strait and lowly gate,
Death's coursers make me 'light.

Ye damsels fair, whose beauties rare
Held me your slave at will,
Vain folly's tools, life's troubled pools
That steeped my soul in ill ;
O'er beauty's smile, o'er syren isle
There comes a shadow chill.

Gay dance and mirth, sweet songs of earth,—
 Muse that has bridged the sky,
Your echoes cease ! ye voices, peace !
 The heavenly choir is nigh ;
The usher death with bated breath
 Whispers,—“ O, mortal, die !”

Ye flowing bowls, ye jovial souls
 Who feast the board around,
With rosy wine the goblets shine,
 The tinkling glasses sound ;
Your call is vain whilst I must drain
 The goblet death has crowned.

No odours sweet my nostrils greet,
 My robes are laid aside ;
Dead is each lust, low in the dust
 My cherished body's pride ;
For vest of pall, the worms that crawl
 My covering shall provide.

Ye titled crowd, ye summits proud
 Where earthly fame I won,
Death's lightnings fall, these perish all,
 Set is bright honour's sun ;

Vain phantoms flee, my home I see,
Eternity begun.

Companions dear, whose presence here
Has lightened all my toil,
From sparkling jest, from friendship's zest,
Why does my soul recoil?
With summons rude, see death intrude,
Our golden hours to spoil!

My body too, farewell to you,
Rest now in Earth's kind care ;
My partner still in good and ill,
Thy summons waits thee there,
With me to go, for weal or woe,
An equal lot to share.

TO THE READER.

Additional Stanza by Translator.

Since death will call us one and all,
To heaven or hell, our due,
Since but one prize for heavenward eyes,
One only hope, is true ;
Seek this above, so death shall prove
The gate of life to you.

Amen.

Burial of the Dead.

JAM MÆSTA QUIESCE QUERELA.

CEASE, mourner, thou that weepest here,
Nor let fresh tears thy cheek bedew,
Death that has snatched thy pledges dear,
But fits them for the life anew.

That body now which soulless lies,
To its still resting-place consigned,
A breathing, living form shall rise,
All the deep powers of sense to find.

When time's swift course shall end,—behold
These bones again with warmth must glow,
Clothed with their fleshly garb of old,
While through the veins life's currents flow.

Supine, in narrow cell enchained,
They mouldered long,—corruption's prey ;
Once more their kindred soul regained,—
Swift through the air to wing their way.

So clothed with shining verdure now
Dry seed that into earth was cast,
Fresh springing from the ground below,
Brings back the harvest of the past.

Then take, O earth, this precious dust,
And in thy sheltering bosom bear
This frame of man we here entrust,—
These relics of our love and care.

Here the immortal spirit dwelt,
By God's creating fiat made,
Here wisdom's heavenly power was felt,
With Christ for Author and for aid.

And He who shaped this mortal clay,
Author and fashioner of all ;—
When comes the sure appointed day,
These gifts of his to light shall call.

Then every hope fulfilled by God,
This veiled image of His face,—
Now placed beneath thy covering sod,
Again, O earth, thou must replace.

What though 'neath time's dissolving wand,
This mortal frame shall disappear,
Though but the compass of a hand,
Some dusty relics,—linger here ;

Though whirlwinds scatter in their wrath,
Or flames resistless in their sway
May sweep these atoms from their path,—
The man shall perish not for aye.

But till these elements, O Lord,
Again with form thou dost invest,
Say where, obedient to Thy word,
Shall the pure spirit find her rest ?

Safely she comes to that blest place,
With faithful Abraham to dwell,
Where Lazarus in blissful case
Dives afar beholds from hell.

The pardoned thief rejoicing heard
Thy call to Paradise that day,
So we, O Christ, receive the word,
And follow Thee upon the way.

Lo ! clear and shining up to heaven,
That path for faithful souls is plain,
Where Adam first from bliss was driven,
Redeemèd man now comes again.

Thick from our hands be violets strown,
This cherished earth to cover o'er,
And on the cold memorial stone
Soft liquid odours gently pour.

Amen.

The Day of Doom.

DIES IRÆ.

THE day of wrath, that dreadful day
Shall melt the world in flames away,
Thus David and the Sibyl say.

On every soul how great a fear
When the world's Judge is coming near,
Whose strict inquiry all must hear.

The trumpet's wondrous sound shall fall,
The nations from their graves to call,
Before the throne to summon all.

Death shall grow pale and nature quake
To see created man awake
An answer to his Judge to make.

Spread open then shall be the roll,
That record which contains the whole
For judgment upon every soul.

The Judge shall sit upon His Throne,
All secret things shall then be known,
And each its meed of vengeance own.

Ah me ! what utterance shall I dare ?
What plea can save me from despair ?
When e'en the just shall tremble there ?

O King, with fearful glory decked,
Who freely savest Thine elect,
Fountain of pity, me protect !

Remember, Jesu Lord, I pray,
For me Thou wentest on the way,
Lest Thou should'st lose me on that day.

Thy weary search for me was ta'en,
Thou sav'dst me by Thy Cross and pain,
Be not Thy mighty labour vain.

Thou righteous Judge of vengeance due,
To me Thy pardoning grace renew,
Ere on that reckoning day I sue.

As one condemned, I sigh apace,
All scarlet is my guilty face,
Lord, to a suppliant grant Thy grace !

Favour Thou show'dst to Mary's grief,
Forgiveness to the dying thief,
And hope Thou gav'st for my relief.

Though worthless all the prayers I make,
Yet for Thy tender mercy's sake,
O keep me from the fiery lake !

Grant me among Thy sheep to stand,
Far from the goats, the evil band,
And 'stablish me at Thy right hand.

The cursèd shall in terror flee,
Condemned in piercing fires to be,
But with the blessèd call Thou me.

To Thee my suppliant spirit cries,
My contrite heart in ashes lies,
Lord, keep me in that last assize.

Since from the dust mankind shall rise
Upon that mournful day,
To meet their Judge amidst the skies,
To Thee, O God, we pray ;
Let their sin-stainèd souls Thy mercy see,
Jesu, our pitying Lord, O grant them rest in Thee !
Amen.

The Crown of Thorns.

SI VIS VERE GLORIARI.

SEEK'ST thou the crown, O pilgrim,
Which God in heaven can give?
Would'st thou in glory there for ever
With Christ thy Saviour live?
Then come with heart's devotion
This crown of thorns to see,
And learn in His blest steps to follow
Who wore it here for thee.

High streaming o'er the battle
The warrior's crest is borne,
So by the King of heaven in conflict
This chosen helm was worn;
When from the Cross victorious
He smote our ancient foe,
This crown, in honour all transcending,
Shone on the Conqueror's brow.

No laurel twined for hero
With this bright wreath may vie,
Nor mitred Pontiff's jewelled splendour
Its lustre cometh nigh ;
See from the rugged thorn points
What orient beams are shed,
Fresh rays around of glory darting,
Touched by that Sacred Head !

All golden now and precious,
How fair this crown to see !
E'en so, by virtue of Christ's Passion,
The Christian soul shall be.
Those natures dark and rugged,
Which thorns and briers deface,—
The barren vine, the brand for burning,
Behold them changed by grace !

Yet still, full deep implanted,
Sin's evil roots are here ;
Its sharpest thorns for guilt are woven,
Its bitter fruits appear ;
But aye that golden glory
Beams forth with joy in heaven,

When from his way a sinner turneth,
And Christ's dear grace is given.

Then with Thy blessing aid us,
Lord Jesu, from on high !
Till o'er the thorny snares of evil
We gain the victory,—
O change these fallen natures,
Break up our stony ground,
So may we in that last great harvest
With Thy blest saints be crowned.

Amen.

**The Soul desiring to Depart and to be
with Christ.**

TANDEM AUDITE ME.

YE daughters of Zion, O hear my complaining,
List now to the voice of my cry ;
Go tell my Beloved how my heart is sore vexèd,—
My love-sickness behold, all my sorrow unfold,—
With love I am stricken and die.

Bring me apples of gold, with the rich, fragrant citron,
Their savour of life to impart ;—
Bright blossoms, heaped round me, with their fresh-
ness surround me ;—
All weary I languish—ah! too keen is my anguish,—
The fever that burns in my heart.

Say, my soul, is this love which so moveth thee, pain ?
Is it love, this sharp pang which I bear ?
So may not I tell, but this know I full well,
How sweet is the sorrow, tears, but joy on the morrow,
When love, my soul's inmate, is there.

Love, why are thy arrows so keen to my soul?
When gentlest, a tyrant thou art ;—
Comes no truce to my fears ? thy moments are years ;—
O bid me not stay, who would fain flee away !—
How long ere thou bidst me depart !

Haste, ye virgins, with sweets for my funeral pyre ;—
Bring odorous boughs—a rich store ;—
O'er my senses in sleep their last fragrance will creep ;—
As the Phoenix that dies, yet I shall arise
All fresh from my ashes once more.

Break forth then, O soul, from this life's weary fetters,—
No more to the body a thrall,
As flames upward tending, my spirit ascending
To her country above, to the Home of my Love,—
Goes up to the Author of all.

Amen.

Note.—Archbishop Trench observes of this hymn that the writer has gone for his inspiration to the Cantic, and that the hymn is but the unfolding of the words of the bride, "I am sick of love."

An Act of Faith in the Divine Majesty.

TOTUM, DEUS, IN TE SPERO.

My God, in Whom alone my trust has stood,
On Thee I call ;—
Thou art my praise, Thyself my every good ;
Who giv'st me all ;—
'Midst my labour Thou art rest,
In my sickness healing blest,
Thou 'midst grief my tuneful lyre,
Heavenly balm,—Thou sooth'st my ire,
Freest me from narrow strait,
Fallen, raisest me elate ;
In Thy strength I forward go,
Am I reft of all below,—
Still in Thee my hope I know.—

When my threatening foes surround,
Thou their utmost rage canst stay,

When their poisoned arrows wound,
Thou hast said, "I will repay."
Touched by Thy piercing ray, doubt's thickest
cloud

Is dark no more ;
All that to mortal view is not allowed
Thou coverest o'er.

Oh, then, protect me lest I fall
Headlong to the infernal hall,
There is wailing, there are fears,
Loathsome foulness, hopeless tears ;
There all shameful things are known,
Sinners there confusion own ;—
There his lash the torturer plyeth,
And the worm that never dieth,
There all these for ever dwell,—
Endless is the death of hell !

But me to Sion's temple bright,
To David's peaceful city,—bring,
Whose builder is the Lord of light,
Where joyful reigns the heavenly King ;
See that city's portals fair,
From the Cross of Christ are made,

None may gain an entrance there,
Save beneath its glorious shade ;
Walls compact of living stone
Gird her round with shining zone ;
There is light that cannot cease,
Endless spring, eternal peace ;
There sweet odours fill the sky,
Ever springeth melody ;
Pure from each corrupting taint,
Free from failure or complaint,
All are shapely, all are fair,
Made in Christ's own Image there ;—
City on thy rock secure,
Heavenly Salem, ever blest,
City by thy harbour sure,
Lo, I fly to thee for rest !
Thee my eager soul desires,
Thee it pants for, thee requires,
Unto thee I make my cry,
And hail thee from afar with longing ecstasy.

How thy people joy on high,
What their glad festivity,—
Knit with what a wondrous love ;—

How thy walls with gems are strown,
Sapphire, onyx, jacinth stone,
To the dwellers there is known,

To thy Saints who reign above.—

O may I too in that blest place,

Joined with the pious throng,—

Obtain, with Moses and Elias,—grace

To sing the heavenly song—Alleluia !

Amen.

To the Blessed Trinity.

JUBILEMUS CORDIS VOCE.

With heart and voice united,
Raise we the tuneful lay,
To God our strength, the King Almighty,
Rejoicing homage pay.

Ye sons of men His offspring,
Ye works of God around,
O make your great Creator's praises
Through the glad world resound !

All things our God created
By the Eternal Son,
And o'er the depths the Spirit moving,
Breathed, when the worlds begun.

In Paradise, all blissful,
God placed His Angels bright,
And in the firmament above us,
Sun, moon, and stars, for light.

With birds in wingèd beauty
He decked the realms of air ;
With leafy robes, with verdant herbage,
Earth's hills and valleys fair.

God sent the wealth of fishes
Through ocean's wide domain,
And the four-footed throng rejoicing
To range the fertile plain.

Brought by His gracious guidance
Earth's hidden springs run o'er ;
Below the stars His clouds He hangeth,
Rich with the watery store.

Beneath spring's gentle breathing
God bids the floweret blow,
And, by the autumn sunshine ripened,
The ruddy fruit to glow.

Wide o'er the wintry landscape
He spreads His snowy pall,
And gives the golden harvest waving,
'Midst summer suns to fall.

Mankind, O Lord, Thou madest
To rule Thy creatures fair,
With life in paradise his portion,
Had he obeyed Thee there.

But for his sins excluded,
Sad exile, doomed to roam,
The Incarnate Word, in mercy saving,
Restored him to his home.

Then serve we Christ our Saviour,
With our heart's strength adore,
So may we come to His blest kingdom,
To live for evermore.

Amen.

The Heavenly Zion.

URBS SYON INCLYTA.

HAIL Zion, city of our God, sure fortress set on high,
For thee with strong desire I burn, for thy sure refuge
cry ;

O take within thy sheltering walls
The longing heart, the soul that calls.

Naught for my merit's sake I claim, death is my
portion due,

Nor may I cover up my guilt,—a child of wrath I sue ;
Sin's deadly power has marred my life,
With sin my wasted hours are rife.

Yet still the path of hope I tread, in faith my vows
arise,

To God I pray by night and day for His blest
promises ;

On Him for grace and mercy call
Creator, Father, Lord of all.

What tongue shall tell the Saviour's love to sinful
mortals shown

Whom from their vile estate He raised, redeemed,
and made His own.

The world through grace He freed from stain,
Of each sick heart He heals the pain.

And still the stream of heavenly grace, true fount of
David, flows,

With life and healing fraught for all, nor stint nor
measure knows ;

So may that grace obtain for me
The blissful courts of heaven to see.

O Zion, summit of my hopes, brighter than gold art
thou,

The conqueror's laurel, ever fresh, shines on thy
sacred brow ;

Angels and powers in phalanx bright
For ever in their Lord delight !

Say, O dear country of my heart, shall these thy joys
be mine,

Shall I, in that my precious home, behold the Light
Divine ;—

God's full o'erflowing gift obtain,—
Or is my hope, my faith, in vain?

Be this the gracious answer borne from Zion's blissful
shore,
"Thou son of earth, thy faith maintain, nor thy true
hope give o'er,
Though sin thy heavenward path would stay,
My grace will open thee the way!"

Thrice happy state, most blessed soul who shares that
heavenly grace,—
With whom Thou, Lord of all the earth, dost make
Thy dwelling-place.
But sight of woeful guilt to see,
The man who lives deprived of Thee!

Amen.

The Life Everlasting.

AD PERENNIS VITÆ FONTEM.

For life's eternal spring
My weary soul athirst,
Longs that her prison soon may ope,
Her fleshly bands may burst ;
For home the exiled spirit yearns,
To heaven with anxious gaze full strivingly she turns.

A prey to troubles here,
Oppressed by earthly woe,
She gazes on the glories lost
To sinful men below ;
The thoughts that forfeit bliss must bring
Add to the present ill sad memory's keenest sting.

What tongue shall tell of heaven ?
Who Zion's courts declare ?

The peace that passeth man to know,
The joy that dwelleth there ?
Of living pearl her gates behold,
Her halls in radiance decked, and roofs that shine
with gold !

With priceless gems alone
Fast knit those walls were laid,—
Of purest gold as crystal glass
That city's street is made ;
No thing unclean, no taint of sin,
None save the pure of heart approach to enter in.

Fierce winter's biting frost
No more its rage shall bring,
Nor parching summer's heat they know,
But taste perennial spring :
Pale lilies cluster, blooms the rose,
The crocus gleams with light, and precious balsam
flows.

Wide lawns of emerald sheen,
Fields fresh with vernal dew,
Breathing a liquid fragrance round
Spring up for ever new ;

While the soft wealth of balmy showers
Drops on the fadeless fruit of amaranthine bowers.

Needs not the starry host
To lend its bright array,
Nor sun and changing moons to bring
Alternate night and day ;
That city knows nor time nor night,
The Lamb of God Himself for aye its changeless light.

While like the glorious sun
Each laurelled Saint doth shine ;
These all in mutual triumph meet
To share the prize Divine :
Their ghostly enemy laid low,
Securely now they count the terrors of the foe.

Pure from all carnal taint,
Unknown each warring strife,
The flesh, as spirit made,—and soul
Possess one mind, one life ;
Free from offence their heavenly joy
And peace in fullest draughts they taste without alloy.

Unclothed of earth, they turn
To the great Source of all,
And in the light of perfect truth
In adoration fall ;
Truth's living fount their spirit fills,
Its sweetness ever new they drink from thousand rills.

Hence comes their brightness, joy,
All the clear spirit's range,—
The state and faculty to live
A life beyond all change ;
No more are sickness, age, decay,
But youth, fresh springing aye accompanies their way.

Immortal must they be,
Since mortal change is past ;
Corruption's self in them is dead,
Eternal bloom shall last ;
The law of sin and death we see
Yield to the mighty force of immortality.

All-perfect wisdom now
Before their eyes revealed,
For them no secret thing remains,
No inward thought is sealed ;

But all one will, one impulse own,—
To each the other's mind with one accord is shown.

Though labours several done
For diverse meed may call,
The merits of each Saint become
Through love, the grace of all ;—
As did on earth pervading love,
So now it maketh theirs all lovely things above.

With bread that Angels eat
Those happy souls are fed,
(E'en now on earth for faithful men
That heavenly board is spread),
As eagles gathering from the skies,
Assemble for their prey and share the destined prize,

So all the mighty host
Of Saints and Angels met,
The denizens of earth and heaven
To share the feast are set ;
Sweetness they taste that ne'er can cloy,
Feasting they hunger still and in fresh hunger joy.

Hark to the thrilling strain
Which myriad voices raise ;
The pealing organ's solemn sound
Proclaims the hymn of praise !
"Glory to Him by Whom we reign,"
All honour, power, be His, the Lamb for sinners slain !"

Thrice-blessèd soul of man
Exalted to the sky,
Who now beholds the Heavenly King,—
Views 'neath the Throne on high
This earthly globe majestic roll,
With sun and moon and stars, one glorious perfect
whole.

O Christ, Thy soldiers' palm,
Through whom their fields are won,
Bring me within Thy city walls,
My term of warfare done,
In the white robe Thy people wear,
With those blest citizens their peaceful state to share.

Vouchsafe me now Thy strength,
While labouring in the fight,

And, victor in the last array,
Me to Thy rest invite ;
O that the guerdon of my pain,
Thy endless gift, Thyself, my heaven of heaven, I gain !
Amen.

INDEX OF FIRST LINES.

	PAGE
Again the world's new birth	112
Again, with joyful waking	10
Again with needful daily food	249
Alas ! how oft the threatening billows roll.....	21
Alas ! why come we to this world of woe	258
All-Gracious Spirit ! Fount of love	13
Angels of peace ! bewail.....	40
As the bright dove we mark on high	219
Behold the traveller fed	157
Break forth, ye heavens, with singing.....	110
Bright day for ever famous	141
But yesterday the exulting world.....	67
Cease, mourner, thou that weepest here.....	268
Come, chief Consoler, hope of man's salvation	138
Come, Holy Spirit, nigh.....	132
Come, laud we Christ our Saviour	194
Come, let our choir with full accord	236
Come, let us celebrate the morn	59
Come we with hearts exulting.....	174
Creator Spirit, come in love.....	130

	PAGE
Death that erewhile was linked with shame.....	178
Depths of love with power Divine	83
Down with your pride, ye haughty ones.....	30
Fair is the world to mortals given	240
Father in Heaven ! Thy glory	19
For life's eternal spring	291
Forerunner of the mighty King	222
From this valley of tears let our hearts with devotion	228
Glorious cohort Apostolic	169
Great Searcher of our hearts	37
Hail, Cross for ever blest	226
Hail ! Jerusalem the blessed	243
Hail, O Sacrament Divine	159
Hail, sweetest Cross ! to triumph call.....	92
Hail, Zion, city of our God.....	288
In the holy Cross delight.....	204
Jesu, Sun of our salvation	81
Jesu, Thy sweetness to the heart.....	211
Lamb of God, the gentlest, purest	104
Last day of mortal life.....	255
Lift up the eternal gate	123
Little flock, be not afraid.....	192
Maker of all, vouchsafe to bless	42
My God, in Whom alone my trust has stood	281
Needs must give way, my soul, obey	264
Not made, nor yet created, came	71

	PAGE
Now darts the sun from highest heaven	14
Now sweetest odours fill the sacred fane.....	202
Now with rapid wheel inclining	16
O Christ, our Joy, gone up on high	121
O come, let grateful hearts declare	213
O come, Redeemer of mankind, appear	57
O Comforter, All-Blessèd One	134
O God, our loving God, by Whom Thy Church	25
O God, Who in the unapproachèd light.....	6
O Hermit, didst thou flee away	190
O Mary, put away thy grief.....	108
O Solitude! how rich in peace thou art.....	251
O Sovereign Mover of the heart	44
O sweetest strain! voices of endless joy, ye Alleluias.....	79
O that my soul, upborne on dove-like wings	94
O Thou by Whom the worlds were made	86
O Thou, the Brightness of the Father's glory.....	8
O Thou, Who aye in brightness	32
O Zion, laud Thy Saviour's Name	152
Of Christ our Lord the glorious triumph sing.....	106
Oh, what must be the Sabbaths	46
Paul, an architect of Zion	197
Praise we God, the King of glory	88
Protector Angelic.....	230
Purge the old leaven all away.....	115
Raise up our earthly love.....	100
Religion, lift thy head.....	187
Saviour of the world, to Thee.....	97

	PAGE
Seek'st thou the crown, O pilgrim	276
Set wide the temple gate.....	199
Sing we now redeeming love	51
Sing we now with praiseful voices	207
Stealthy as a thief approaching	53
Sweet Jesu ! now to Thee I pray	17
Sweet Martyr flowers, fresh from your early dawn.....	74
 The day of wrath, that dreadful day	 272
The first, the great commandment	23
The glories of the Saviour's Name	217
Those endless joys the Church on earth portrays	184
Thou most High and Holy	61
Thou who would'st celebrate	163
Thy truth, O God, stands firm in heaven	27
Tyrant, what threatenest thou.....	173
 Unto Thee, O Father, merciful and mighty	 35
Unto the Majesty on high	76
 Virgins, high in excellence	 181
 We who the Unity profess	 148
Welcome ! thou chiefest of all days	3
When Christ our Lord had quelled His foes	126
When earth's frail joys, brief treasure here.....	234
With heart and voice united	285
With hearts renewed, and cleansed from guilt of sin	146
With power Divine did the Creator take	63
 Ye daughters of Zion	 279

LATIN INDEX.

	PAGE
Primo dierum omnium	Gregorii. Brev. Sarisburiense, ad Mat. in diebus Dominicis à "Domine ne in irâ" usque ad Quadragesimam..... 3
O luce qui mortalibus.....	Brev. Parisiense, ad Vesp. in Die Dom. 6
Splendor paternæ gloriæ.....	Ambrosii. Brev. Sar. Feriâ 2 ^a ad Laudes..... 8
Jam lucis orto sidere	Ambrosii. Brev. Sar. ad Primam 10
O Fons amoris, Spiritus.....	Brev. Par. ad Tertiam 13
Jam solis excelsum jubar.....	Brev. Par. ad Sextam..... 14
Prono volutus impetu.....	Brev. Par. ad Nonam..... 16
O Jesu Dulcissime	Dormituro dicenda Oratio. Hymni Latini, Mone, p. 383..... 17
Nil laudibus nostris eges.....	Brev. Par. Feriâ 2 ^a ad Laudes... 19
Jactamur heu quot fluctibus..	Brev. Par. Feriâ 2 ^a ad Vesp..... 21
Te principem summo, Deus..	Brev. Par. Feriâ 3 ^a ad Laudes ... 23
O quam juvat fratres, Deus..	Brev. Par. Feriâ 3 ^a ad Vesp..... 25
Promittis, et servas datam...	Brev. Par. Feriâ 4 ^a ad Laudes ... 27
Horres superbos, nec tuam...	Brev. Par. Feriâ 4 ^a ad Vesp..... 30
Dignas quis, O Deus, tibi ...	Brev. Par. Feriâ 5 ^a ad Laudes ... 32
O fortis, O clemens Deus....	Brev. Par. Feriâ 5 ^a ad Vesp..... 35
Ultricibus nos undique.....	Brev. Par. Feriâ 6 ^a ad Laudes ... 37
Lugete pacis Angeli.....	Brev. Par. Feriâ 6 ^a ad Vesp..... 40
Rerum Creator omnium.....	Brev. Par. Sabbato ad Laudes... 42
Supreme motor cordium.....	Brev. Par. Sabbato ad Vesp..... 44

	PAGE
O quanta, qualia.....	Sabbato. Hymni Latini, Mone, p. 382..... 46
Statuta decreto Dei.....	Brev. Par. in Adventu ad Vesp... 51
Apparebit repentina dies De die iudicii. Daniel, Thes. magna Domini	Hymnol. v. 1, p. 194..... 53
Veni Redemptor gentium....	Ambrosii. Brev. Sar. in Vigiliâ natalis Domini, ad Vesperas... 57
Nato nobis Salvatore.....	Ex Hymnario Moguntino. In Festo Nativitatis Domini. Hymni Ecclesiæ, p. 63..... 59
Altitudo, quid hic jaces	In eodem Festo. Hymni Ecclesiæ, p. 77..... 61
Potestate, non natura.....	Adami de S. Victore in eodem festo. Oeuvres poetiques par L. Gautier, v. 1, p. 10..... 63
Heri mundus exultavit.....	Adami de S. Victore De S. Ste- phano. L. Gautier, v. 1, p. 212. 67
Verbum Dei, Deo natum	De S. Joanne Evangelista. Daniel, Thes. Hymnol., v. 2, p. 166.. 71
Salvete flores Martyrum.....	Prudentii. De. SS. Innocentibus. Daniel, Thes. Hymnol., v. 1, p. 124..... 74
Majestati sacrosanctæ.....	Sequentia de tribus regibus. Trench's Sacred Latin Poetry, p. 104. 76
Alleluia dulce carmen.....	Brev. Magdeburg. in Sab- bato ante Dom. Septuagesimæ. Hymni Ecclesiæ, p. 92..... 79
O Sol salutis, intimis.....	Brev. Rom. in Quadragesimâ ad Laudes..... 81
Clarum decus jejunii.....	Gregorii. Brev. Sar. Dom. iiiâ in Quad. ad Mat. et quotidie usque ad Passionem Domini..... 83

	PAGE
Rex Christe, Factor omnium Gregorii. Lateinischer Kirchen- poesie von Karl Moll. Halle, 1861, p. 49.....	85
Laus sit regi gloriæ..... Missale Moguntinum. In festo quinque vulnerum Christi. Neale Sequentiæ, p. 70.....	88
Ave Crucis dulçe lignum..... In Missâ pro benefactoribus ex Miss. MS. Neale Sequentiæ, p. 258.....	92
Ecquis binas columbinas. De Passione Domini. Daniel, Thes. Hymnol., v. 2, p. 345	94
Salve mundi salutare Sancti Bernardi. Oratio Rhyth- mica ad Christum a cruce pen- dentem. Trench's Sacred Latin Poetry, p. 120.....	97
Amorem sensus erige..... Ad Laudes, a dom. 1 ^a Quadra- gesimæ usque ad dom. Oculi. Mone, p. 97.....	100
Mitis Agnus, Leo Fortis In die Sancto Paschæ. Neale Hymni Ecclesiæ, p. 235.....	104
Nunc novis Christus celebre- tur hymnis Brev. Cadurcense in tempore Paschali, ad Noct. Hymni Ec- clesiæ, p. 140.....	106
Pone luctum Magdalena..... In Resurrectione Domini. Daniel, Thes. Hymnol, v. 2, p. 365	108
Plaudite cœli, rideat æther... Lateinische Kirchenpoesie, p. 92	110
Mundi renovatio..... Adami de S. Victore. Gautier, vol. i. p. 82.....	112
Zyma vetus expurgetur Adami de S. Victore. Gautier, vol. i. p. 88.....	115
Tu, Christe, nostrum gaudium Brev. Sar. In Fest. Ascen. Dom. ad Laudes	121

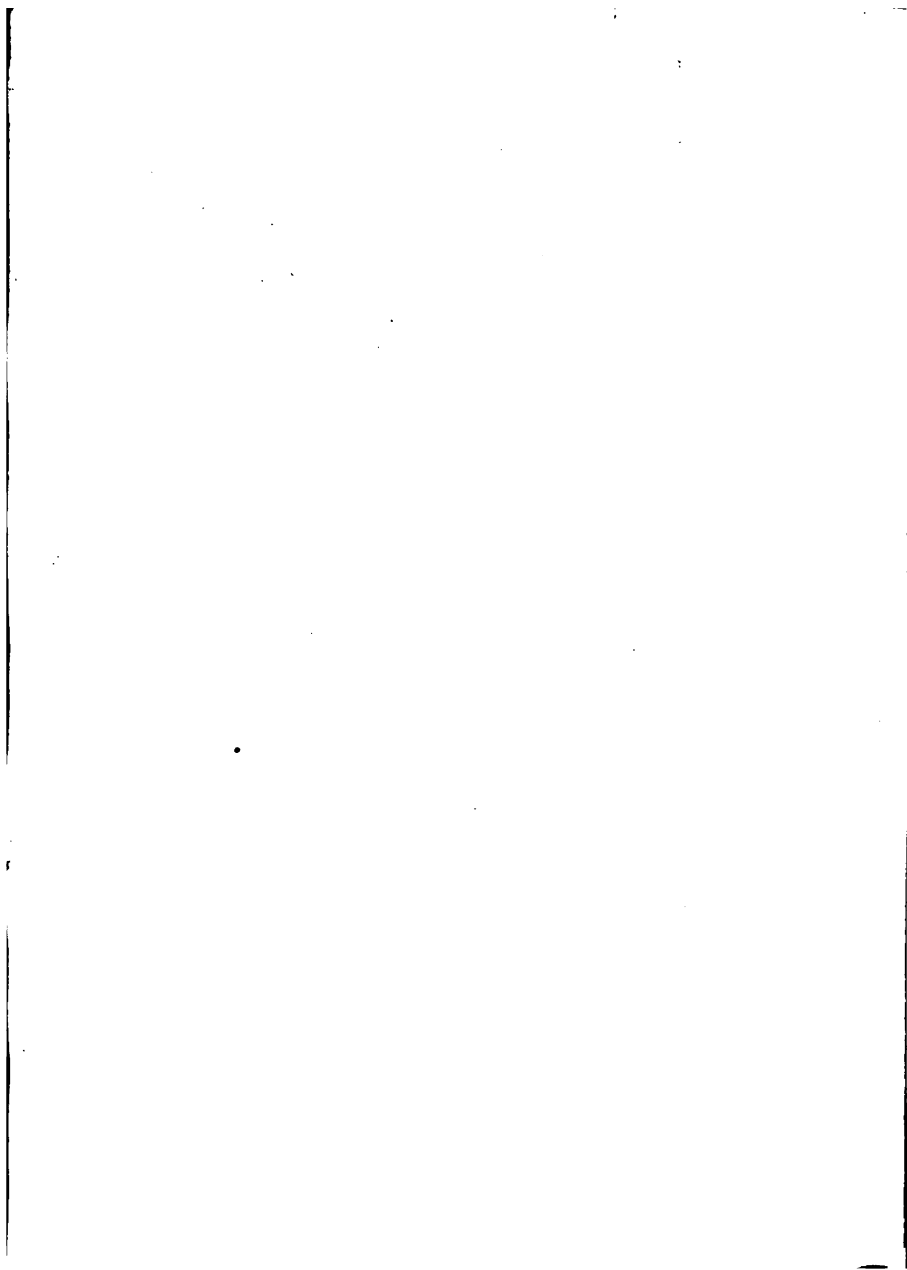
	PAGE
Portas vestras eternas	Trench's Sacred Latin Poetry, p. 172..... 123
Postquam hostem et inferna..	Adami de S. Victore. Gautier, vol. i. p. 101..... 126
Veni, Creator Spiritus.....	In Pentecoste, ad Tertiam. Mone, Hymni Latini, p. 241..... 130
Veni, Sancte Spiritus.....	Roberti 2 ^{di} , Regis Franciæ. Daniel, Thes. Hymnol., v. 2, p. 35..... 132
Qui procedis ab utroque.....	Adami de S. Victore. Gautier, vol. i. p. 115 134
Veni Summe Consolator.....	Adami de S. Victore. Gautier, vol. i. p. 135 138
Lux jucunda, Lux insignis...	Adami de S. Victore. Gautier, vol. i. p. 107 141
Vox clarescat, mens purgetur	In Missâ votivâ de SS. Trinitate E. Missali Zantonensi. Neale, Sequentiæ, p. 67..... 146
Profitentes unitatem.....	Adami de S. Victore. Gautier, vol. i. p. 144 148
Lauda Sion Salvatorem	S. Thomæ Aquinatis de venerabili Sacramento Sequentia. Mone, Hymni Latini, p. 210 152
O Esca Viatorum.....	Lateinische Kirchenpoesie, p. 78..... 157
Ave Christi corpus carum...	Mone, Hymni Latini, p. 292 ... 159
In diebus celebribus.....	Venerabilis Bedæ. Mone, Hymni Latini, p. 314 163
Stola regni laureatus.....	Adami de S. Victore. Gautier, vol. ii. p. 407 169
Quid, tyranne, quid minaris..	Lateinische Kirchenpoesie, p. 46 173
Lætabundi jubilemus	Adami de S. Victore. Gautier, vol. ii. p. 105 174

	PAGE
In triumphum mors mutatur. Lateinische Kirchenpoesie, p. 130	178
Virgines egregiæ..... In Communi Virginum ex Miss.	
Redonensi. Neale, Sequentiæ,	
p. 243	181
Supernæ matris gaudia Adami de S. Victore. Gautier,	
vol. ii. p. 434	184
Jam nunc quæ numeras tot Brev. Par. Commune Doctorum	
tibi vindices ad officium Noct.....	187
Quid tu relictis urbibus Brev. Par. pro Anachoretâ.....	190
Summi pusillus grex Patris .. Brev. Par. Commune Justorum	
ad 1 ^{mas} et 2 ^{das} Vesp.....	192
Jubilemus Salvatori Adami de S. Victore. Gautier,	
vol. i. p. 329	194
Paulus Sion architectus Lateinische Kirchenpoesie, p. 127	197
Templi sacratas pande Sion Brev. Par. In Presentatione Do-	
fores mini ad 1 ^{mas} Vesp.....	199
Fumant Sabæis templa va- Brev. Par. In Presentatione Do-	
poribus mini ad off. Noct.....	202
Recordare sanctæ Crucis..... Bonaventuræ. Lateinische Kir-	
chenpoesie, p. 63	204
Collaudemus Magdalenæ..... Lateinische Kirchenpoesie, p.	
89	207
Jesu, dulcedo cordium..... Brev. Par. In Transfiguratione	
ad Laudes.....	211
De Parente summo natum... In Transfiguratione Domini. E.	
Miss. Tornacensi. Neale, Se-	
quentiæ, p. 151	213
Gloriosi Salvatoris In Festo SS. Nominis Jesu. E.	
Brev. Leodiensi. Hymni Ec-	
clesiæ, p. 163	217
Sancti visu columbino De quatuor doctoribus. E. Miss.	
Leodiensi. Neale, Sequentiæ,	
p. 217	219

	PAGE
Præcursores summi regis.....	In decollatione S. Joh. Bapt. E. Miss. Andegavensi. Neale, Sequentiæ, p. 173..... 222
Crux ave Benedicta	Lateinischer Kirchenpoesie von Karl Moll, p. 68
	226
In hac valle lachrymarum....	In Festo S. Michaelis Archangeli. E. Miss. Redonensi. Neale, Sequentiæ, p. 192..... 228
Angelice Patrone.....	Ad Angelum Custodem. Lateinischer Kirchenpoesie von Karl Moll, p. 111
	230
Cum me tenent fallacia	Alardi. De Angelo Custode. Trench's Sacred Latin Poetry, p. 218
	234
Vox sonora nostri chori	Adami de S. Victore. Gautier, vol. ii. p. 321
	236
Mundi decor, mundi forma..	In Festo S. Marthæ Christi Hospitæ. E. Miss. Salzburger-si. Neale, Sequentiæ, p. 137
	240
Urbs Hierusalem beata	In dedicatione Ecclesiæ. Trench, Sacred Latin Poetry, p. 291
	243
Pastis visceribus, ciboque sumpto	Hymnus post cibum. Mone, p. 204
	249
O Quam glorificum	In absentia sponsi tempore tribulationis. Mone, p. 383... 251
Gravi me terrore pulsas	P. Damiani. Trench's Sacred Latin Poetry, p. 259..... 255
Eheu ! quid homines sumus..	Balde. Chorea Mortualis. Trench's Sacred Latin Poetry, p. 252
	258
Parendum est, cedendum est..	Lateinischer Kirchenpoesie von Karl Moll, p. 139..... 264

	PAGE
Jam mœsta quiesce querela.. Prudentii. In Exequiis Defunctorum. Trench's Sacred Latin Poetry, p. 280.....	268
Dies Iræ, Dies illa.....	De novissimo judicio. Trench's Sacred Latin Poetry, p. 272 272
Si vis vere gloriari	De coronâ spineâ. Trench's Sacred Latin Poetry, p. 131 276
Tandem audite me.....	Phoenix inter flammâs expirans. Trench's Sacred Latin Poetry, p. 232 279
Totum, Deus, in Te spero...	Hildeberti oratio ad SS. Trinitatem. Trench's Sacred Latin Poetry, p. 313..... 281
Jubilemus cordis voce.....	De Sanctâ Trinitate. E. Miss. Nidrosiensi. Neale, Sequentiæ, p. 267..... 285
Urbs Sion inclÿta	Bernardi Cluniacensis. Laus patriæ celestis. Trench's Sacred Latin Poetry, p. 289.... 288
Ad perennis vitæ fontem.....	P. Damiani. De gloria et gaudiis Paradisi. Trench's Sacred Latin Poetry, p. 296.... 291







April, 1880.

A CLASSIFIED CATALOGUE OF BOOKS

Selected from the Publications of

MESSRS. RIVINGTON

WATERLOO PLACE, LONDON

MAGDALEN STREET, OXFORD; TRINITY STREET, CAMBRIDGE

Contents.

	PAGE		PAGE
1. THE PRAYER BOOK AND THE		6. SERMONS	50
CHURCH SERVICE	1	7. RELIGIOUS EDUCATION	69
2. THE HOLY SCRIPTURES	7	8. ALLEGORIES AND TALES	74
3. DEVOTIONAL WORKS	19, 92	9. HISTORY AND BIOGRAPHY	77
4. PARISH WORK	37	10. POETRY AND MISCELLANEOUS	88
5. THE CHURCH AND DOCTRINE	42	11. INDEX	93

EDUCATIONAL WORKS—*see* RIVINGTON'S SCHOOL CATALOGUE.

1. The Prayer Book and the Church Service.

The Compendious Edition of the
Annotated Book of Common Prayer, forming a concise Com-
mentary on the Devotional System of the Church of England.
Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A.,
Editor of the "Dictionary of Sects and Heresies," &c. &c.
Crown 8vo. 10s. 6d.; in half-morocco, 16s.; or in morocco
limp, 17s. 6d.

The Annotated Book of Common

Prayer; being an Historical, Ritual, and Theological Commentary on the Devotional System of the Church of England.

Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A.,

Editor of the "Dictionary of Sects and Heresies," &c., &c.

Seventh Edition. Imperial 8vo. 36s.; or in half-morocco, 48s.

[This large edition contains the Latin and Greek originals, together with technical Ritual Annotations, Marginal References, &c., which are necessarily omitted for want of room in the "Compendious Edition."]

"Whether as, historically, shewing how the Prayer Book came to be what it is, or, ritually, how it designs itself to be rendered from word into act, or, theologically, as exhibiting the relation between doctrine and worship on which it is framed, the book amasses a world of information carefully digested, and errs commonly, if at all, on the side of excess."—GUARDIAN.

"The most complete and compendious Commentary on the English Prayer Book ever yet published. Almost everything that has been written by all the best liturgical and historical authorities ancient and modern (of which a formidable list is prefixed to the work) is quoted, or referred to, or compressed into the notes illustrative of the several subjects."—JOHN BULL.

"The book is a mine of information and research—able to give an answer almost on anything we wish to know about our present Prayer Book, its antecedents and originals—and ought to be in the library of every intelligent Churchman. Nothing like it has as yet been seen."—CHURCH REVIEW.

Liber Precum Publicarum Ecclesiæ

Anglicanæ. A GULIELMO BRIGHT, S.T.P., Ædis Christi

apud Oxon. Canonico, et PETRO GOLDSMITH MEDD, A.M.,

Collegii Universitatis apud Oxon. Socio Seniore, Latine

redditus. Editio tertia, cum Appendice. [In hac editione

continentur Versiones Latine—1. Libri Precum Publicarum

Ecclesiæ Anglicanæ; 2. Liturgiæ Primæ Reformatæ; 3. Litur-

giæ Scoticanæ; 4. Liturgiæ Americanæ.] With Rubrics in

Red. Small 8vo. 7s. 6d.

The First Book of Common Prayer of

Edward VI. and the Ordinal of 1549. Together with the

Order of the Communion, 1548. Reprinted entire. Edited by

the Rev. HENRY BASKERVILLE WALTON, M.A., late Fellow

and Tutor of Merton College; with Introduction by the Rev.

PETER GOLDSMITH MEDD, M.A., Rector of North Cerney;

Hon. Canon of St. Albans; late Senior Fellow of University

College, Oxford; and Rector of Barnes. Small 8vo. 6s.

Waterloo Place, London

The Prayer Book Interleaved; with

Historical Illustrations and Explanatory Notes arranged parallel to the Text. By W. M. CAMPION, D.D., and W. J. BEAMONT, M.A. With a Preface by the LORD BISHOP OF WINCHESTER. Tenth Edition. Small 8vo. 7s. 6d.

"An excellent publication, combining a portable Prayer Book with the history of the text and explanatory notes."—SPECTATOR.

"This book is of the greatest use for spreading an intelligent knowledge of the English Prayer Book, and we heartily wish it a large and continuous circulation."—CHURCH REVIEW.

"The work may be commended as a very convenient manual for all who are interested to some extent in liturgical studies, but who have not time or the means for original research. It would also be most useful to examining chaplains."—CHURCH TIMES.

The Book of Common Prayer, and

Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of THE PROTESTANT EPISCOPAL CHURCH in the UNITED STATES OF AMERICA, together with the Psalter, or Psalms of David. Royal 32mo. French roan limp, 2s. 6d.

An Illuminated Edition of the Book

of Common Prayer, printed in Red and Black, on fine toned paper; with Borders and Titles designed after the manner of the 14th Century. By R. R. HOLMES, F.S.A., and engraved by O. JEWITT. Crown 8vo. 16s.

A Book of Litanies, Metrical and Prose.

With an Evening Service. Edited by the Compiler of "The Treasury of Devotion." And accompanying Music arranged under the Musical Editorship of W. S. HOYTE, Organist and Director of the Choir at All Saints', Margaret Street, London. Crown 4to. 7s. 6d.

Also may be had, an Edition of the Words, 18mo., 6d.; or in paper cover, 4d. With Hymns (A. and M.) in one vol., cloth, 1s. 10d. Separately: Metrical Litanies, 18mo., 5d.; or in paper cover, 3d. Prose Litanies, with an Evening Service, in paper cover, 3d. An Evening Service, 1d.

and at Oxford and Cambridge

- A Key to the Knowledge and Use of**
the Book of Common Prayer. By the Rev. JOHN HENRY
BLUNT, M.A., F.S.A., Editor of the "Annotated Book of
Common Prayer," &c. New Edition. Small 8vo. 2s. 6d.
Also a Cheap Edition, 1s. 6d.

Forming a Volume of "Keys to Christian Knowledge."

"Impossible to praise too highly. It is the best short explanation of our offices that we know of, and would be invaluable for the use of candidates for confirmation in the higher classes."—JOHN BULL.

"To us it appears that Mr. Blunt has succeeded very well. All necessary

information seems to be included, and the arrangement is excellent."—LITERARY CHURCHMAN.

"A very valuable and practical manual, full of information. It deserves high commendation."—CHURCHMAN.

- Sacraments and Sacramental Ordinances** of the Church; being a Plain Exposition of their History, Meaning, and Effects. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Annotated Book of Common Prayer," &c. Small 8vo. 4s. 6d.

- A Commentary, Expository and Devotional**, on the Order of the Administration of the Lord's Supper, according to the Use of the Church of England; to which is added, an Appendix on Fasting Communion, Non-communicating Attendance, Auricular Confession, the Doctrine of Sacrifice, and the Eucharistic Sacrifice. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Sixth Edition. Small 8vo. 6s.

Also a Cheap Edition, uniform with "Thoughts on Personal Religion," and "The Pursuit of Holiness." 3s. 6d.

- Comment upon the Collects appointed**
to be used in the Church of England on Sundays and Holy Days throughout the Year. By JOHN JAMES, D.D., sometime Canon of Peterborough. New Edition. Small 8vo. 3s. 6d.
Also a Fine Edition, on Toned Paper. Crown 8vo. 5s.

The Priest to the Altar; or, Aids to
the Devout Celebration of Holy Communion, chiefly after the
Ancient English Use of Sarum. Third Edition, revised and
enlarged. Royal 8vo. 12s.

Notitia Eucharistica; a Commentary,
Explanatory, Doctrinal, and Historical, on the Order for the
Administration of the Lord's Supper, or Holy Communion,
according to the use of the Church of England. With an
Appendix on the Office for the Communion of the Sick. By
the Rev. W. E. SCUDAMORE, M.A., Rector of Ditchingham,
and formerly Fellow of St. John's College, Cambridge. Second
Edition, revised and enlarged. 8vo. 32s.

The Athanasian Origin of the Athan-
asian Creed. By J. S. BREWER, M.A., Preacher at the
Rolls, and Honorary Fellow of Queen's College, Oxford.
Crown 8vo. 3s. 6d.

The "Damnatory Clauses" of the
Athanasian Creed rationally explained in a Letter to the Right
Hon. W. E. GLADSTONE, M.P. By the Rev. MALCOLM
MACCOLL, M.A., Rector of St. George, Botolph Lane.
Crown 8vo. 6s.

The Athanasian Creed: an Examina-
tion of Recent Theories respecting its Date and Origin.
With a Postscript referring to Professor Swainson's Account of
its Growth and Reception, which is contained in his Work
entitled "The Nicene and Apostles' Creeds, their Literary
History." By G. D. W. OMMANNEY, M.A., Vicar of Dray-
cot, Somerset. Crown 8vo. 8s. 6d.

and at Oxford and Cambridge

The New Mitre Hymnal, containing New

Music by Sir JOHN GOSS, Sir GEORGE ELVEY, Dr. STAINER, HENRY GADSBY, Esq., J. BAPTISTE CALKIN, Esq., BERTHOLD TOURS, Esq., JAMES LANGRAN, Esq., and other eminent Composers; together with Scandinavian Tunes now first introduced into this Country. Royal 8vo. 5s.

An Edition of the Words without the Music may also be had. 18mo., cloth limp, 1s.; or in cloth boards, extra gilt, 1s. 6d.

[A large reduction to purchasers of quantities.]

Psalms and Hymns adapted to the

Services of the Church of England; with a Supplement of additional Hymns, and Indices. By the Rev. W. J. HALL, M.A. 8vo., 5s. 6d.; 18mo., 3s.; 24mo., 1s. 6d.; cloth limp, 1s. 3d.; 32mo., 1s.; cloth limp, 8d.

Selection of Psalms and Hymns; with

Accompanying Tunes selected and arranged by JOHN FOSTER, of Her Majesty's Chapels Royal. By the Rev. W. J. HALL, M.A. Crown 8vo. 2s. 6d. The Tunes only, 1s.

A Commentary, Practical and Exegetical,

on the Lord's Prayer. By the Rev. W. DENTON, M.A. Small 8vo. 5s.

The Psalter, or Psalms of David. (The

Prayer Book Version.) Printed in red and black. Small 8vo. 2s. 6d.

2. The Holy Scriptures.

The Greek Testament. With a Critically

Revised Text; a Digest of Various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. For the use of Theological Students and Ministers. By HENRY ALFORD, D.D., late Dean of Canterbury. New Edition. 4 Volumes. 8vo. 102s.

The Volumes are sold separately, as follows :—

- Vol. I.—The Four Gospels. 28s.
- Vol. II.—Acts to 2 Corinthians. 24s.
- Vol. III.—Galatians to Philemon. 18s.
- Vol. IV.—Hebrews to Revelation. 32s.

The New Testament for English

Readers: containing the Authorized Version, with a revised English Text; Marginal References; and a Critical and Explanatory Commentary. By HENRY ALFORD, D.D., late Dean of Canterbury. New Edition. 2 Volumes, or 4 Parts. 8vo. 54s. 6d.

The Volumes are sold separately, as follows :—

- Vol. 1, Part I.—The Three first Gospels. 12s.
- Vol. 1, Part II.—St. John and the Acts. 10s. 6d.
- Vol. 2, Part I.—The Epistles of St. Paul. 16s.
- Vol. 2, Part II.—Hebrews to Revelation. 16s.

and at Oxford and Cambridge

The Holy Bible; with Notes and Introductions. By CHR. WORDSWORTH, D.D., Bishop of Lincoln. New Edition. 6 Vols. Imperial 8vo. 120s.

The Volumes are sold separately, as follows :—

- Vol. I.—The Pentateuch. 25s.
- Vol. II.—Joshua to Samuel. 15s.
- Vol. III.—Kings to Esther. 15s.
- Vol. IV.—Job to Song of Solomon. 25s.
- Vol. V.—Isaiah to Ezekiel. 25s.
- Vol. VI.—Daniel, Minor Prophets, and Index. 15s.

The New Testament of our Lord and Saviour JESUS CHRIST, in the original Greek; with Notes, Introductions, and Indices. By CHR. WORDSWORTH, D.D., Bishop of Lincoln. New Edition. 2 Vols. Imperial 8vo. 60s.

The Volumes are sold separately, as follows :—

- Vol. I.—Gospels and Acts. 23s.
- Vol. II.—Epistles, Apocalypse, and Index. 37s.

Notes on the Greek Testament. The

Gospel according to S. Luke. By the Rev. ARTHUR CARR, M.A., Assistant-Master at Wellington College, late Fellow of Oriel College, Oxford. Crown 8vo. 6s.

"It is a most useful and scholarly work, well adapted to the higher classes of public schools and the students at our colleges."—STANDARD.

"The notes are brief, scholarly, and based on the best authorities. . . . The introduction will be found to be of especial value to the young student, informing him, as it does, of the Greek manuscripts which form the basis of the Greek text, and giving a most thorough and comprehensive account of S. Luke's life and the style of his writing."—SCHOOL BOARD CHRONICLE.

"Grammatical peculiarities are brought into the foreground, and contrasted with classical usages; questions of various reading are carefully noted;

historical and archaeological information is supplied plentifully when needful to illustrate a passage; the drift of a narrative or discourse and the sequence of the thoughts is traced out and carefully analysed; in short, the Gospel is treated as we treat a classical author, and the student is here supplied with an apparatus criticus superior in kind and completeness to any we have ever seen afforded to him for the purpose elsewhere. A very clever and taking book."—LITERARY CHURCHMAN.

"Admirably adapted for the use of those who begin the study of the New Testament in the original after having acquired a fair acquaintance with classical Greek."—SCOTSMAN.

Waterloo Place, London

The Annotated Bible, being a House-

hold Commentary upon the Holy Scriptures, comprehending the Results of Modern Discovery and Criticism. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer." "The Dictionary of Theology," etc. etc. Three Vols. Demy 4to, with Maps, etc.

Vol. I. (668 pages.)—Containing the GENERAL INTRODUCTION, with Text and Annotations on the Books from GENESIS to ESTHER. 31s. 6d.

Vol. II. (720 pages.)—Completing the OLD TESTAMENT and APOCRYPHA. 31s. 6d.

This Work has been written with the object of providing for educated readers a compact intellectual exposition of the Holy Bible, in which they may find such explanations and illustrations of the Sacred Books as will meet the necessities of the ordinary, as distinguished from the laboriously learned, inquirer of the present day. Great care has been taken to compress as much information as possible into the Annotations by condensed language, by giving the results of inquiry without adding the detailed reasonings by which those results have been arrived at, by occupying scarcely any space with controversy, and by casting much matter into a tabular form.

Every book has an Introduction prefixed to it, which gives some account of its authorship, date, contents, object, and such other particulars as will put the reader in possession of the best modern conclusions on these subjects. The Annotations are also illustrated by text maps and other engravings when necessary, and full-page coloured maps are added for the general illustration of Biblical Geography from the best authorities.

The Commentary is preceded by a General Introduction, which contains chapters on the Literary History of the Bible (illustrated by engraved facsimiles, and by specimens of English Bibles from the tenth to the seventeenth centuries), on the trustworthiness of the Bible in its existing form, the revelation and inspiration of Holy Scripture, the interpretation of Holy Scripture, and the liturgical use of the Bible. There are also special Introductions to the New Testament and the Apocrypha.

"We do not know any one publication in which the great mass of facts relating to the language, the transcription, the versions, and the extant copies of the Bible is contained in a form at once so comprehensive, so brief and succinct, and so pleasant to peruse. . . . The annotation all through is just what it should be, brief, suggestive, and clear."—CHURCH QUARTERLY REVIEW.

"Only those who have made a regular study of the subject can even guess what a quantity of reading has been necessary to put before the reader the results here set down."—CHURCH TIMES.

"Alike in the critical introduction of eighty pages, in the introduc-

tion to each book, and in the notes, which are more extensive than the sacred text, the Bible is treated as a literary book on its human side, and as a completely inspired authority on its Divine side. Criticism, exegesis, and dogmatics, meet in a more harmonious unity than we have yet seen in the work of any one author on Scripture."—EDINBURGH DAILY REVIEW.

"The work, to which the Editor must have devoted immense zeal and labour, promises to be, when completed, a valuable addition to Biblical literature."—MANCHESTER EXAMINER.

"We are sure this 'Annotated Bible' will be rapidly recognised as a very important and valuable aid for Bible readers."—CHURCH REVIEW.

and at Oxford and Cambridge

An Introduction to the Devotional

Study of the Holy Scriptures: with a Prefatory Essay on their Inspiration, and specimens of Meditations on various passages of them. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Tenth Edition, revised and enlarged. Small 8vo. 6s. 6d.

"The value of this work is too well known to need any notice on our part. The sale of nine large editions is sufficient evidence of its appreciation. In this, the tenth edition, the author has added an essay on the Inspiration of Scripture, and appended some meditations originally printed in a detached form. By so doing he has added to the completeness, and therefore to the value of the volume. It is strictly of a devotional character, though in saying this we would not imply that the intellectual element was at all wanted. In its present form it will be welcomed by the devout members of the Church, and will assist in the devotional study of the Word of God."—JOHN BULL.

"When a book has reached its tenth edition little can be said in favour of its usefulness. It has proved its value by its popularity. This is the case with this volume of Dean Goulburn's. Still there will be many who have not yet made personal use of it, and to such we can heartily recommend this new edition. Previous to this issue, the whole work has been thoroughly reconsidered and revised, the essay on Inspiration rewritten, and a series of Meditations added. The whole forms a most desirable companion for all who seek to attain to a greater knowledge of the inner and spiritual teaching of Holy Writ."—NATIONAL CHURCH.

The Microscope of the New Testament.

By the late Rev. WILLIAM SEWELL, D.D., formerly Fellow of Exeter College, sometime Professor of Moral Philosophy in the University of Oxford, and Whitehall Preacher. Edited by the Rev. W. J. CRICHTON, M.A. 8vo. 14s.

"The style of the book, in which the results of the most scholarly investigations are set forth in comparatively popular language, ought to recommend it not only to the systematic Biblical student, but to the general reader whose mind is capable of being attracted by an earnest treatment of the grandest subject to which the human intellect can lead itself."—MANCHESTER COURIER.

"Will be a work of deep interest to reverent investigators of the Greek of the sacred canon. . . . Much light is thrown on various controverted passages of the New Testament, many

difficulties are removed, and many obscure passages fully elucidated. We may instance as truly valuable additions to Biblical criticism the essays on "The Accounts of the Resurrection," and "The Last Scenes of our Lord's Life." Indeed, all earnest Biblical scholars will do well to procure this volume, and make it for a time their constant companion. We venture to think that when it has been so used, it will for the future be kept within easy reach for constant reference. It takes a laborious lifetime to produce such results as these."—NATIONAL CHURCH.

Waterloo Place, London

Analytical Notes on Obadiah and

Habakuk, for the use of Hebrew Students. By the Rev. WILLIAM RANDOLPH, M.A., of St. John's College, Cambridge. 8vo. 5s. 6d.

"Show a thoughtful study of the original, without the advantage of many modern appliances."—ACADEMY.

"Mr. Randolph is filling up a serious gap in exegetical literature, and has attempted to do for individual parts of the Hebrew Testament what Ellicott, Lightfoot, and others are doing for portions of the Greek Testament. We are glad to see he promises, if encouraged, to follow this volume up by others of a similar character. Mr. Randolph's accurate distinctions of Hebrew words, and the pains he is at to convey the true meaning of the

original, show him to be a laborious and conscientious worker."—IRISH ECCLESIASTICAL GAZETTE.

"This is intended for the use of Hebrew students, who will find here valuable help in mastering the subtle niceties of diction, the emphatic forms, and the artificial arrangement of sentences, so characteristic of the original. The accuracy of its Hebrew scholarship, and its clear insight into the most abstruse difficulties of the language made use of by this prophetic writer, render the work invaluable even to the scholar."—NATIONAL CHURCH.

The Psalms. Translated from the Hebrew.

With Notes, chiefly Exegetical. By WILLIAM KAY, D.D., Rector of Great Leghs, late Principal of Bishop's College, Calcutta. Third Edition. 8vo. 12s. 6d.

"Like a sound Churchman, he reverences Scripture, upholding its authority against sceptics; and he does not denounce such as differ from him in opinion with a dogmatism unhappily too common at the present day. Hence, readers will be disposed to consider his conclusions worthy of attention; or perhaps to adopt them without inquiry. It is superfluous to say that the translation is better and more accurate on the whole than our received one, or that it often reproduces the sense of the original happily."—ATHENÆUM.

"Dr. Kay has profound reverence for Divine truth, and exhibits considerable reading, with the power to

make use of it."—BRITISH QUARTERLY REVIEW.

"The execution of the work is careful and scholarly."—UNION REVIEW.

"To mention the name of Dr. Kay is enough to secure respectful attention to his new translation of the Psalms. It is enriched with exegetical notes containing a wealth of sound learning, closely occasionally, perhaps too closely condensed. Good care is taken of the student not learned in Hebrew; we hope the Doctor's example will prevent any abuse of this consideration, and stimulate those who profit by it to follow him into the very text of the ancient Revelation."—JOHN BULL.

Ecclesiastes: the Authorized Version, with

a running Commentary and Paraphrase. By the Rev. THOS. PELHAM DALE, M.A., Rector of St. Vedast with St. Michael City of London, and late Fellow of Sidney Sussex College, Cambridge. 8vo. 7s. 6d.

and at Oxford and Cambridge

Ruling Ideas in Early Ages and their

Relation to Old Testament Faith. Lectures delivered to Graduates of the University of Oxford. By J. B. MOZLEY, D.D., late Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford. Second Edition. 8vo. 10s. 6d.

"Has all the same marks of a powerful and original mind which we observed in the volume of University Sermons. Indeed, as a continuous study of the rudimentary conditions of human thought, even as developed under the immediate guidance of a Divine Teacher, this volume has a higher intellectual interest than the last."—SPECTATOR.

"Canon Mozley's volume must undeniably, we think, stand in the very front rank for its combination of philosophic breadth and depth of insight, with a thoroughly reverent treatment of its subject. . . . Treated with great ability, and with much richness of illustration. . . . They are entirely worthy of those on which we have commented."—GUARDIAN.

"One of the most remarkable books in the department of theology that has appeared in the present generation. Dr. Mozley has won a place in the foremost rank of religious philosophers. . . . It is a bold but successful attempt to explain the peculiar morality recognised in certain transactions of the Old Testament upon rational grounds. For the first time in our experience we have met with a satisfactory solution of what all students of the Bible have felt to be a most difficult problem. . . . We commend Dr. Mozley's work as one which will accomplish in our day what Bishop Butler's did in his. It is one which should be read and studied by everybody."—CHURCHMAN (New York).

A Companion to the Old Testament;

being a Plain Commentary on Scripture History, down to the Birth of our Lord. Small 8vo. 3s. 6d.

"A very compact summary of the Old Testament narrative, put together so as to explain the connection and bearing of its contents, and written in a very good tone; with a final chapter on the history of the Jews between the Old and New Testaments. It will be found very useful for its purpose. It does not confine itself to merely chronological difficulties, but comments briefly upon the religious bearing of the text also."—GUARDIAN.

"A most admirable Companion to the Old Testament, being far the most concise yet complete commentary on Old Testament history with which we have met. Here are combined orthodoxy and learning, an intelligent and at the same time interesting summary of the leading facts of the sacred story. It should be a text-book in every school, and its value is immensely enhanced by the copious and complete index."—JOHN BULL.

"This will be found a very valuable aid to the right understanding of the Bible. It throws the whole Scripture narrative into one from the creation downwards, the author thus condensing Prideaux, Shuckford, and Russell, and in the most reverential manner bringing to his aid the writings of all modern annotators and chronologists. The book is one that should have a wide circulation amongst teachers and students of all denominations."—BOOKSELLER.

"The handbook before us is so full and satisfactory, considering its compass, and sets forth the history of the old covenant with such conscientious minuteness, that it cannot fail to prove a godsend to candidates for examination in the Rudimenta Religionis as well as in the corresponding school at Cambridge."—ENGLISH CHURCHMAN.

Waterloo Place, London

A Key to the Narrative of the Four

Gospels. By the Rev. JOHN PILKINGTON NORRIS, B.D., Canon of Bristol, Vicar of St. Mary Redcliffe, and Examining Chaplain to the Bishop of Manchester. New Edition. Small 8vo. 2s. 6d. Also a Cheap Edition, 1s. 6d.

Forming a Volume of "Keys to Christian Knowledge."

"This is very much the best book of its kind we have seen. The only fault is its shortness, which prevents its going into the details which would support and illustrate its statements. It is, however, a great improvement upon any book of its kind we know. It bears all the marks of being the condensed work of a real scholar, and of a divine too. The bulk of the book is taken up with a 'Life of Christ,' compiled from the Four Gospels, so as to exhibit its steps and stages and salient points."—LITERARY CHURCHMAN.

"This book is no ordinary compendium, no mere 'cram-book'; still less is it an ordinary reading-book for schools; but the schoolmaster, the Sunday-school teacher, and the seeker after a comprehensive knowledge of Divine truth will find it worthy of its name. Canon Norris writes simply, reverently, without great display of learning, giving the result of much careful study in a short compass, and

adorning the subject by the tenderness and honesty with which he treats it. We hope that this little book will have a very wide circulation, and that it will be studied; and we can promise that those who take it up will not readily put it down again."—RECORD.

"This is a golden little volume. . . . Its design is exceedingly modest. Canon Norris writes primarily to help 'younger students' in studying the Gospels. But this unpretending volume is one which all students may study with advantage. It is an admirable manual for those who take Bible Classes through the Gospels. Closely sifted in style, so that all is clear and weighty; full of unostentatious learning, and pregnant with suggestion; deeply reverent and altogether Evangelical in spirit; Canon Norris's book supplies a real want, and ought to be welcomed by all earnest and devout students of the Holy Gospels."—LONDON QUARTERLY REVIEW.

A Key to the Narrative of the Acts of

the Apostles. By the Rev. JOHN PILKINGTON NORRIS, B.D., Canon of Bristol, Vicar of St. Mary Redcliffe, and Examining Chaplain to the Bishop of Manchester. New Edition. Small 8vo. 2s. 6d. Also a Cheap Edition, 1s. 6d.

Forming a Volume of "Keys to Christian Knowledge."

"The book is one which we can heartily recommend."—SPECTATOR.

"Few books have ever given us more unmixt pleasure than this."—LITERARY CHURCHMAN.

"This is a sequel to Canon Norris's 'Key to the Gospels,' which was published two years ago, and which has

become a general favourite. The sketch of the Acts of the Apostles is done in the same style; there is the same reverent spirit and quiet enthusiasm running through it, and the same instinct for seizing the leading points in the narrative."—RECORD.

and at Oxford and Cambridge

A. Devotional Commentary on the

Gospel Narrative. By the Rev. ISAAC WILLIAMS, B.D., formerly Fellow of Trinity College, Oxford. New Edition. 8 Vols. Crown 8vo. 5s. each. Sold separately. Or the Eight Volumes may be had in a Box, 45s.

THOUGHTS ON THE STUDY OF THE HOLY GOSPELS.

Characteristic Differences in the Four Gospels—Our Lord's Manifestations of Himself—The Rule of Scriptural Interpretation furnished by our Lord—Analogies of the Gospel—Mention of Angels in the Gospels—Places of our Lord's Abode and Ministry—Our Lord's mode of dealing with His Apostles—Conclusion.

A HARMONY OF THE FOUR EVANGELISTS.

Our Lord's Nativity—Our Lord's Ministry (second year)—Our Lord's Ministry (third year)—The Holy Week—Our Lord's Passion—Our Lord's Resurrection.

OUR LORD'S NATIVITY.

The Birth at Bethlehem—The Baptism in Jordan—The First Passover.

OUR LORD'S MINISTRY (Second Year).

The Second Passover—Christ with the Twelve—The Twelve sent forth.

OUR LORD'S MINISTRY (Third Year).

Teaching in Galilee—Teaching at Jerusalem—Last Journey from Galilee to Jerusalem.

THE HOLY WEEK.

The Approach to Jerusalem—The Teaching in the Temple—The Discourse on the Mount of Olives—The Last Supper.

OUR LORD'S PASSION.

The Hour of Darkness—The Agony—The Apprehension—The Condemnation—The Day of Sorrows—The Hall of Judgment—The Crucifixion—The Sepulture.

OUR LORD'S RESURRECTION.

The Day of Days—The Grave Visited—Christ appearing—The going to Emmaus—The Forty Days—The Apostles assembled—The Lake of Galilee—The Mountain in Galilee—The Return from Galilee.

"There is not a better companion to be found for the season than the beautiful 'Devotional Commentary on the Gospel Narrative,' by the Rev. Isaac Williams. A rich mine for devotional and theological study."—GUARDIAN.

"So infinite are the depths and so innumerable the beauties of Scripture, and more particularly of the Gospels, that there is some difficulty in describing the manifold excellences of Williams' exquisite Commentary. Deriving its profound appreciation of

Scripture from the writings of the early Fathers, it is only what every student knows must be true to say, that it extracts a whole wealth of meaning from each sentence, each apparently faint allusion, each word in the text."—CHURCH REVIEW.

"Stands absolutely alone in our English literature; there is, we should say, no chance of its being superseded by any better book of its kind; and its merits are of the very highest order."—LITERARY CHURCHMAN.

Waterloo Place, London

WILLIAMS' DEVOTIONAL COMMENTARY—Continued.

"This is, in the truest sense of the word, a 'Devotional Commentary' on the Gospel narrative, opening out everywhere, as it does, the spiritual beauties and blessedness of the Divine message; but it is something more than this, it meets difficulties almost by anticipation, and throws the light of learning over some of the very darkest passages in the New Testament."—ROCK.

"It would be difficult to select a more useful present, at a small cost, than this series would be to a young man on his first entering into Holy Orders, and many, no doubt, will avail themselves of the republication of these useful volumes for this purpose. There is an abundance of sermon material to be drawn from any one of them."—CHURCH TIMES.

Female Characters of Holy Scripture.

A Series of Sermons. By the Rev. ISAAC WILLIAMS, B.D., formerly Fellow of Trinity College, Oxford. New Edition. Crown 8vo. 5s.

CONTENTS.

Eve—Sarah—Lot's Wife—Rebekah—Leah and Rachel—Miriam—Rahab—Deborah—Ruth—Hannah—The Witch of Endor—Bathsheba—Rizpah—The Queen of Sheba—The Widow of Zarephath—Jerebel—The Shunammite—Esther—Elizabeth—Anna—The Woman of Samaria—Joanna—The Woman with the Issue of Blood—The Woman of Canaan—Martha—Mary—Salome—The Wife of Pilate—Dorcas—The Blessed Virgin.

The Characters of the Old Testament.

A Series of Sermons. By the Rev. ISAAC WILLIAMS, B.D., formerly Fellow of Trinity College, Oxford. New Edition. Crown 8vo. 5s.

CONTENTS.

Adam—Abel and Cain—Noah—Abraham—Lot—Jacob and Esau—Joseph—Moses—Aaron—Pharaoh—Korah, Dathan, and Abiram—Balaam—Joshua—Samson—Samuel—Saul—David—Solomon—Elijah—Ahab—Elisha—Hezekiah—Josiah—Jeremiah—Ezekiel—Daniel—Joel—Job—Isaiah—The Antichrist.

The Apocalypse. With Notes and Re-

fections. By the Rev. ISAAC WILLIAMS, B.D., formerly Fellow of Trinity College, Oxford. New Edition. Crown 8vo. 5s.

Beginning of the Book of Genesis,

with Notes and Reflections. By the Rev. ISAAC WILLIAMS, B.D., formerly Fellow of Trinity College, Oxford. Small 8vo. 7s. 6d.

and at Oxford and Cambridge

Short Notes on the Greek Text of

the Acts of the Apostles. By J. HAMBLIN SMITH, M.A., of Gonville and Caius College, late Lecturer in Classics at St. Peter's College, Cambridge. Crown 8vo. 4s. 6d.

"This reprint of notes drawn up by the editor for the use of his own pupils twelve years ago, will be found most useful by all young students of the original text of the Book of the Acts. Believing that its author, in connection with his visit to Syracuse, studied the account of the Sicilian Expedition, Mr. Smith makes many references to Thucydides, whose sixth book has a large number of words and phrases in common with the Acts of the Apostles."

—EDINBURGH DAILY REVIEW.

"These notes are the product of a careful study of the most recent and

the most successful commentators. The classical and non-classical idioms are carefully explained, the historical allusions fully illustrated, and especial attention is given to derivation and technical scholarship, especially respecting the Greek synonyms, tenses, and particles. The geography and Church history of the Acts have considerable attention given to them, and in no other work on the subject intended for the young is this department of annotation wrought out so fully and serviceably for the young."

—SCHOOL BOARD CHRONICLE.

Ecclesiastes for English Readers. The

Book called by the Jews Koheleth. Newly translated, with Introduction, Analysis, and Notes. By the Rev. W. H. B. PROBY, M.A., formerly Tyrwhitt Hebrew Scholar in the University of Cambridge. 8vo. 4s. 6d.

The Ten Canticles of the Old Testa-

ment Canon, namely, the Songs of Moses (First and Second), Deborah, Hannah, Isaiah (First, Second, and Third), Hezekiah, Jonah, and Habakkuk. Newly translated, with Notes and Remarks on their Drift and Use. By the Rev. W. H. B. PROBY, M.A., formerly Tyrwhitt Hebrew Scholar in the University of Cambridge. 8vo. 5s.

Genesis. With Notes. [The Hebrew Text,

with Literal Translation.] By the Rev. G. V. GARLAND, M.A., late Vicar of Aslacton, Norfolk. 8vo. 21s.

The Acts of the Deacons; being a

Commentary, Critical and Practical, upon the Notices of St. Stephen and St. Philip the Evangelist, contained in the Acts of the Apostles. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Second Edition. Small 8vo. 6s.

Waterloo Place, London

A Key to the Knowledge and Use of

the Holy Bible. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Dictionary of Theology," &c. &c. New Edition. Small 8vo. 2s. 6d. Also a Cheap Edition, 1s. 6d. Forming a Volume of "Keys to Christian Knowledge."

"Another of Mr. Blunt's useful and workmanlike compilations, which will be most acceptable as a household book, or in schools and colleges. It is a capital book too for schoolmasters and pupil teachers. Its subject is arranged under the heads of—I. The Literary History of the Bible. II. Old Testament Writers and Writings. III. New Testament ditto. IV. Revelation and Inspiration. V. Objects of the Bible. VI. Interpretation of ditto. VII. The Bible a guide to Faith. VIII. The Apocrypha. IX. The Apocryphal Books associated with the

New Testament. Lastly, there is a serviceable appendix of peculiar Bible words and their meanings."—LITERARY CHURCHMAN.

"We have much pleasure in recommending a capital handbook by the learned Editor of 'The Annotated Book of Common Prayer.'"—CHURCH TIMES.

"Merits commendation, for the lucid and orderly arrangement in which it presents a considerable amount of valuable and interesting matter."—RECORD.

Daniel the Prophet: Nine Lectures

delivered in the Divinity School of the University of Oxford. With copious Notes. By the Rev. E. B. PUSEY, D.D., Regius Professor of Hebrew, Canon of Christ Church, Oxford. Third Edition. 8vo. 10s. 6d.

Commentary on the Minor Prophets;

with Introductions to the several Books. By the Rev. E. B. PUSEY, D.D., Regius Professor of Hebrew, Canon of Christ Church, Oxford. 4to. 31s. 6d.

Parts I., II., III., IV., V., 5s. each. Part VI., 6s.

The Mystery of Christ: being an Exa-

mination of the Doctrine contained in the First Three Chapters of the Epistle of Paul the Apostle to the Ephesians. By GEORGE STAUNTON BARROW, M.A., Vicar of Stowmarket. Crown 8vo. 7s. 6d.

and at Oxford and Cambridge

Bible Readings for Family Prayer.

By the Rev. W. H. RIDLEY, M.A., Rector of Hambleden.
Crown 8vo.

Old Testament—Genesis and Exodus. 2s.

The Four Gospels, 3s. 6d.

St. Matthew and St. Mark. 2s.

St. Luke and St. John. 2s.

The Acts of the Apostles, 2s.

A Complete Concordance to the Old

and the New Testament; or, a Dictionary, and Alphabetical Index to the Bible, in two Parts. To which is added, a Concordance to the Apocrypha. By ALEXANDER CRUDEN, M.A. With a Life of the Author, by ALEXANDER CHALMERS, F.S.A., and a Portrait. Sixteenth Edition. 4to. 21s.

The Inspiration of Holy Scripture, its

Nature and Proof. Eight Discourses preached before the University of Dublin. By WILLIAM LEE, D.D., Archdeacon of Dublin. Fourth Edition. 8vo. 15s.

On the Inspiration of the Bible. Five

Lectures delivered at Westminster Abbey. By CHR. WORDSWORTH, D.D., Bishop of Lincoln. Eighth Edition. Small 8vo. 1s. 6d., or in paper cover, 1s.

Syntax and Synonyms of the Greek

Testament. By the Rev. WILLIAM WEBSTER, M.A., late Fellow of Queen's College, Cambridge. 8vo. 9s.

3. Devotional Works

Library of Spiritual Works for English Catholics.

Elegantly printed with red borders, on extra superfine toned paper. Small 8vo. 5s. each.

OF THE IMITATION OF CHRIST. In 4 Books. By THOMAS À KEMPIS. A New Translation.

THE CHRISTIAN YEAR: Thoughts in Verse for the Sundays and Holydays throughout the Year.

THE SPIRITUAL COMBAT; together with the Supplement and the Path of Paradise. By LAURENCE SCUPOLI. A New Translation.

THE DEVOUT LIFE. By S. FRANCIS DE SALES, Bishop and Prince of Geneva. A New Translation.

THE LOVE OF GOD. By S. FRANCIS DE SALES, Bishop and Prince of Geneva. A New Translation.

THE CONFESSIONS OF S. AUGUSTINE. In 10 Books. A New Translation.

The Volumes can also be had in Morocco and other extra bindings.

Cheap Editions, 32mo, cloth limp, 6d. each, or cloth extra, red edges, 1s. each.

Of the Imitation of Christ.
The Spiritual Combat.
The Christian Year.

The Hidden Life of the Soul.
Spiritual Letters of S. Francis de Sales.

These Five Volumes, cloth extra, may be had in a Box, price 7s.

[Other Volumes are in preparation.]

and at Oxford and Cambridge

The Child Samuel. A Practical and Devotional Commentary on the Birth and Childhood of the Prophet Samuel, as recorded in 1 Sam. i., ii. 1-27, iii. Designed as a Help to Meditation on the Holy Scriptures for Children and Young Persons. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Small 8vo. 5s.

The Gospel of the Childhood: a Practical and Devotional Commentary on the Single Incident of our Blessed Lord's Childhood (St. Luke ii. 41 to the end); designed as a Help to Meditation on the Holy Scriptures, for Children and Young Persons. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Second Edition. Square crown 8vo. 5s.

Thoughts on Personal Religion ; being a Treatise on the Christian Life in its Two Chief Elements, Devotion and Practice. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. New Edition. Small 8vo. 6s. 6d. Also a Cheap Edition, 3s. 6d. Presentation Edition, elegantly printed on Toned Paper. Two vols. Small 8vo. 10s. 6d.

The Pursuit of Holiness: a Sequel to "Thoughts on Personal Religion," intended to carry the Reader somewhat farther onward in the Spiritual Life. By EDWARD MEYRICK GOULBURN, D.D. Sixth Edition. Small 8vo. 5s. Also a Cheap Edition, 3s. 6d.

Short Devotional Forms, for Morn-ing, Night, and Midnight, and for the Third, Sixth, Ninth Hours and Eventide of each Day of the Week. Arranged to meet the Exigencies of a Busy Life. By EDWARD MEYRICK GOULBURN, D.D. Fourth Edition. 32mo. 1s. 6d.

Waterloo Place, London

The Star of Childhood: a First Book of

Prayers and Instruction for Children. Compiled by a Priest.
Edited by the Rev. T. T. CARTER, M.A., Rector of Clewer.
With Illustrations. Fourth Edition. Square 16mo. 2s. 6d.

The Way of Life: a Book of Prayers and

Instruction for the Young at School, with a Preparation for
Confirmation. Compiled by a Priest. Edited by the Rev.
T. T. CARTER, M.A. Second Edition. 18mo. 1s. 6d.

The Path of Holiness: a First Book of

Prayers, with the Service of the Holy Communion, for the
Young. Compiled by a Priest. Edited by the Rev. T. T.
CARTER, M.A. With Illustrations. Third Edition. Crown
16mo. 1s. 6d.; cloth limp, 1s.

The Treasury of Devotion: a Manual of

Prayer for General and Daily Use. Compiled by a Priest.
Edited by the Rev. T. T. CARTER, M.A. New Edition, in
Large Type. Crown 8vo. 5s.

Smaller Edition. 18mo. 2s. 6d.; cloth limp, 2s., or
bound with the Book of Common Prayer, 3s. 6d.

The Guide to Heaven: a Book of Prayers

for every Want. (For the Working Classes.) Compiled by
a Priest. Edited by the Rev. T. T. CARTER, M.A. Seventh
Edition. 18mo. 1s. 6d.; cloth limp, 1s.

Large-Type Edition. Crown 8vo. 1s. 6d.; cloth limp, 1s.

Meditations on the Life and Mysteries

of Our Lord and Saviour Jesus Christ. From the French.
By the Compiler of "The Treasury of Devotion." Edited by
the Rev. T. T. CARTER, M.A. Crown 8vo.

Vol. I.—The Hidden Life of Our Lord. 3s. 6d.

Vol. II.—The Public Life of Our Lord. 2 Parts. 5s. each.

Vol. III.—The Suffering Life and the Glorified Life of Our
Lord. 3s. 6d.

and at Oxford and Cambridge

Prayers and Meditations for the Holy

Communion. By JOSEPHINE FLETCHER. With a Preface by C. J. ELlicOTT, D.D., Lord Bishop of Gloucester and Bristol. With red rubrics and borders. New Edition. Royal 32mo. 2s. 6d.
An Edition without the red rubrics. 32mo. Cloth limp. 1s.

"Devout beauty is the special character of this new manual, and it ought to be a favourite. Rarely has it happened to us to meet with so remarkable a combination of thorough practicalness with that almost poetic warmth which is the highest flower of genuine devotion."—LITERARY CHURCHMAN.

"The Bishop recommends it to the newly confirmed, to the tender-hearted and the devout, as having been compiled by a youthful person, and as being marked by a peculiar 'freshness.' We have pleasure in seconding the recommendations of the good Bishop. We knew of no more suitable manual for the newly confirmed, and nothing more likely to engage the sympathies of youthful hearts. There is a union of the deepest spirit of devotion, a rich expression of experimental life, with a due recognition of the

objects of faith, such as is not always to be found, but which characterises this manual in an eminent degree."—CHURCH REVIEW.

"Among the supply of Eucharistic Manuals, one deserves special attention and commendation. 'Prayers and Meditations' merits the Bishop of Gloucester's epithets of 'warm, devout, and fresh.' And it is thoroughly English Church besides."—GUARDIAN.

"We are by no means surprised that Bishop Ellicott should have been so much struck with this little work, on accidentally seeing it in manuscript, as to urge its publication, and to preface it with his commendation. The devotion which it breathes is truly fervent, and the language attractive, and as proceeding from a young person the work is altogether not a little striking."—RECORD.

Words to Take with Us. A Manual of

Daily and Occasional Prayers, for Private and Common Use. With Plain Instructions and Counsels on Prayer. By W. E. SCUDAMORE, M.A., Rector of Ditchingham, and formerly Fellow of S. John's College, Cambridge. Fifth Edition, revised. Small 8vo. 2s. 6d.

Sunday Evenings in the Family.

Being Expositions of the Gospels and Articles of the Church of England. Small 8vo. 3s.

Private Devotions for School-boys;

with Rules of Conduct. By WILLIAM HENRY, Third Lord Lyttelton. New Edition. 32mo. 6d.

Waterloo Place, London

For Days and Years. A Book containing
 a Text, Short Reading, and Hymn for every Day in the
 Church's Year. Selected by H. L. SIDNEY LEAR. 16mo.
 2s. 6d.

"Here are no platitudes, no mere 'goody' talk; there is in each day's portion sound and healthful food for the mind and soul, and also for the imagination, whose need of support and guidance is too often forgotten. Text and comment and hymn are chosen with a pure and cultured taste, and by the religious earnestness which they show, tend to develop it in the reader. The book is, in fact, the best of its kind we have ever seen, and for the use of church people ought to supersede all others."—LITERARY CHURCHMAN.

"Will be found exceedingly useful to those who thoughtfully read its con-

tents. The readings have been carefully selected from the writings of some of the most eminent divines of ancient and modern times with whose names the majority of our readers will be familiar. The compiler has displayed considerable tact and judgment in making judicious selections, and in the general arrangement of the contents. This volume commends itself to the consideration of all devoted members of the Church."—COURT CIRCULAR.

"We heartily commend both the plan and the execution. . . . The author has proved that good may be got from men of the most diverse minds."—ENGLISH CHURCHMAN.

A Selection from Pascal's Thoughts.

Translated by H. L. SIDNEY LEAR. Square 16mo. Printed
 on Dutch hand-made paper. 3s. 6d.

"We should think highly of the spirituality and intellectual tastes of the man or woman who turned to this little book whenever the soul was weary, or the mind dull, or the heart careworn, or the spirit was aspiring."—EDINBURGH DAILY REVIEW.

"Makes a charming little volume. Pascal is always of interest. . . . The Selection has been made with taste."—EXAMINER.

"Will be welcome as a gift-book, and will enrich and purify the mind of its readers, and suggests thoughts especially valuable in time of perplexity and doubt, as indeed all times

are on this troublous earth. The simple-hearted, the learned, the witty, and the devout, all may learn something from these thoughts, and will certainly be the better for the learning."—JOHN BULL.

"An unusually excellent specimen of translation. [The translator] has a delicate sense for style, both French and English; and has the still rarer gift of perceiving and preserving in the latter the literary equivalents of the former language. . . . These selections really put Pascal's thought before us."—NATION (New York).

Faith and Life: Readings for the greater

Holy Days, and the Sundays from Advent to Trinity. Compiled from Ancient Writers. By WILLIAM BRIGHT, D.D., Canon of Christ Church, and Regius Professor of Ecclesiastical History in the University of Oxford. Second Edition. Small 8vo. 5s.

and at Oxford and Cambridge

Daily Gleanings of the Sainly Life.

Compiled by C. M. S., with an Introduction by the Rev. M. F. SADLER, M.A., Prebendary of Wells, and Rector of Honiton, Devon. Small 8vo. 3s. 6d.

"The meditations are entirely taken from the works of the leading divines of the Great Catholic Revival in the Church of England in our own day. The passages chosen are full of chastened beauty and wise instruction, and will bear comparison with the best of the manuals compiled from ancient sources. There is a wholesome Church of England tone about this volume not always to be found in manuals of this description."—NATIONAL CHURCH.

Self-Renunciation. From the French.

With an Introduction by the Rev. T. T. CARTER, M.A., Rector of Clewer, Berks. Crown 8vo. 6s.

Also a Cheap Edition. Small 8vo. 3s. 6d.

"It is excessively difficult to review or criticise, in detail, a book of this kind, and yet its abounding merits, its practicalness, its searching good sense and thoroughness, and its frequent beauty, too, make us wish to do something more than announce its publication. . . . The style is eminently clear, free from redundancy and prolixity."—LITERARY CHURCHMAN.

"Few save Religious and those brought into immediate contact with them are, in all probability, acquainted with the French treatise of Guillaud, a portion of which is now, for the first time we believe, done into English. . . . Hence the suitability of such a book as this for those who, in the midst of their families, are endeavouring to advance in the spiritual life. Hundreds of devout souls living in the world have been encouraged and helped by such books as Dr. Neale's 'Sermons preached in a Religious House.' For such the present work will be found appropriate, while for Religious themselves it will be invaluable."—CHURCH TIMES.

Spiritual Guidance. With an Introduction

by the Rev. T. T. CARTER, M.A., Rector of Clewer, Berks. Crown 8vo. 6s.

EXTRACT FROM PREFACE.

"The special object of the volume is to supply practical advice in matters of conscience, such as may be generally applicable. While it offers, as it is hoped, much valuable help to Directors, it is full of suggestions, which may be useful to any one in private. It thus fulfils a double purpose, which is not, as far as I am aware, otherwise provided for, at least, not in so full and direct a manner."

"As a work intended for general use, it will be found to contain much valuable help, and may be profitably studied by any one who is desiring to make progress in spiritual life. Much of the contents of this little book will be found more or less applicable to all persons amid the ordinary difficulties and trials of life, and a help to the training of the mind in habits of self-discipline."—CHURCH TIMES.

Waterloo Place, London

Voices of Comfort. Edited by the Rev.

THOMAS VINCENT FOSBERY, M.A., sometime Vicar of St. Giles's, Reading. Fourth Edition. Crown 8vo. 7s. 6d.

[This Volume, of prose and poetry, original and selected, aims at revealing the fountains of hope and joy which underlie the griefs and sorrows of life.

It is so divided as to afford readings for a month. The key-note of each day is given by the title prefixed to it, such as: 'The Power of the Cross of Christ, Day 6. Conflicts of the Soul, Day 17. The Communion of Saints, Day 20. The Comforter, Day 22. The Light of Hope, Day 25. The Coming of Christ, Day 28.' Each day begins with passages of Holy Scripture. These are followed by articles in prose, which are succeeded by one or more short prayers. After these are Poems or passages of poetry, and then very brief extracts in prose or verse close the section. The book is meant to meet, not merely cases of bereavement or physical suffering, but 'to minister specially to the hidden troubles of the heart, as they are silently weaving their dark threads into the web of the seemingly brightest life.']

Hymns and Poems for the Sick and

Suffering. In connexion with the Service for the Visitation of the Sick. Selected from various Authors. Edited by the Rev. THOMAS VINCENT FOSBERY, M.A., sometime Vicar of St. Giles's, Reading. New Edition. Small 8vo. 3s. 6d.

[This Volume contains 233 separate pieces; of which about 90 are by writers who lived prior to the eighteenth century; the rest are modern, and some of these original. Amongst the names of the writers (between 70 and 80 in number) occur those of Sir J. Beaumont; Sir T. Brown; F. Davison; Elizabeth of Bohemia; P. Fletcher; G. Herbert; Dean Hickey; Bishop Ken; Norris; Quarles; Sandys; Bishop J. Taylor; Henry Vaughan; and Sir H. Wotton. And of modern writers:—Mrs. Barrett Browning; Bishop Wilberforce; S. T. Coleridge; Sir R. Grant; Miss E. Taylor; W. Wordsworth; Archbishop Trench; Rev. Messrs. Chandler, Keble, Lyte, Monsell, and Moultrie.]

The Christian Year: Thoughts in Verse

for the Sundays and Holydays throughout the Year. New Edition, printed in large type. Crown 8vo. 3s. 6d.

Elegantly printed with red borders. 16mo. 2s. 6d. Cheap Edition, without the red borders, cloth limp, 1s.; or in paper cover, 6d.

Forming a Volume of "Rivington's Devotional Series."

Also New Editions, forming Volumes of the "Library of Spiritual Works for English Catholics." Small 8vo. 5s. 32mo, cloth limp, 6d.; cloth extra, 1s. [See page 19.]

and at Oxford and Cambridge

Spiritual Letters to Men. By ARCH-BISHOP FÉNELON. By the Author of "Life of Fénelon," "Life of S. Francis de Sales," &c. &c. Crown 8vo. 6s.

"Clergy and laity alike will welcome this volume. Fénelon's religious counsels have always seemed to us to present the most remarkable combination of high principle and practical common-sense, and now in this English dress it is really wonderful how little of the aroma of their original expression has evaporated. Elder clergy will delight in comparing their own experiences with Fénelon's ways of treating the several classes of cases here taken in hand. To younger clergy it will be quite a series of specimen examples how to deal with that which is daily becoming a larger and larger department of the practical work of any really efficient clergyman, and laymen will find it so straightforward and intelligible, so utterly free from technicality, and so entirely sympathetic with a layman's position, that we hope it will be largely bought and read among them. A more useful work has

rarely been done than giving these letters to English readers."—CHURCH QUARTERLY REVIEW.

"This volume should take a place amongst the most precious of the Christian classics."—NONCONFORMIST.

"One of those renderings which by faithfulness to their original, and the idiomatic beauty of their style, are real works of art in their way. It is not too much to say that these Letters read as if they had been first written in English, and that by some master-hand. . . . Of the whole book it would be difficult to speak too highly."—LITERARY CHURCHMAN.

"Those who have the 'Life of Fénelon' by this author will not omit to add his 'Spiritual Letters.' They are unique for their delicacy and tenderness of sentiment, their subtle analysis of character, and deep insight into the human heart."—CHURCH ECCLECTIC (New York).

Spiritual Letters to Women. By ARCH-BISHOP FÉNELON. By the Author of "Life of Fénelon," "Life of S. Francis de Sales," &c. &c. Crown 8vo. 6s.

"As for the 'Spiritual Letters,' they cannot be read too often, and each time we take them up we see new beauties in them. The time to read them is in the early morning, when they seem to breathe the very atmosphere of heaven, and have all the fragrance of fresh spiritual thought about them, as the flowers carry on their bosom the early dew. A stillness of devotion and rapt contemplation of God and of heavenly things characterizes every page."—IRISH ECCLESIASTICAL GAZETTE.

"Writing such as this will do more to commend religion than all the vain dogmatic thunder in which so many of its professors indulge; whilst the sweet and tender piety which runs

through every page will impress the reader with the highest conceivable respect for the character of the author."—MORNING ADVERTISER.

"This is an exceedingly well-got-up edition, admirably translated, of Fénelon's celebrated 'Spiritual Letters.' The translation is by the author of the valuable Lives of Fénelon and Bossuet, and forms a very suitable companion to the previous work. Of the Letters themselves, there is no need to speak. The judgment to be formed of them depends so much on the point of view from which they are regarded; but any one will be ready to admit the beauty of their thoughts, the grace of their tone, and the nobility of their sentiments."—EXAMINER.

Waterloo Place, London

A Selection from the Spiritual Letters

of S. Francis de Sales, Bishop and Prince of Geneva. Translated by the Author of "Life of S. Francis de Sales," "A Dominican Artist," &c. &c. Crown 8vo. 6s.

"It is a collection of epistolary correspondence of rare interest and excellence. With those who have read the Life, there cannot but have been a strong desire to know more of so beautiful a character."—CHURCH HERALD.

"A few months back we had the pleasure of welcoming the Life of S. Francis de Sales. Here is the promised sequel:—the 'Selection from his Spiritual Letters' then announced:—

and a great boon it will be to many. The Letters are addressed to people of all sorts:—to men and to women:—to laity and to ecclesiastics, to people living in the world, or at court, and to the inmates of Religious Houses. We hope that with our readers it may be totally needless to urge such a volume on their notice."—LITERARY CHURCHMAN.

Also a Cheap Edition, forming a Volume of the "Library of Spiritual Works for English Catholics." 32mo, cloth limp, 6d.; cloth extra, 1s. [See page 19.]

A Manual for the Sick; with other

Devotions. By LANCELOT ANDREWES, D.D., sometime Lord Bishop of Winchester. Edited with a Preface by H. P. LIDDON, D.D., Canon of St. Paul's. With Portrait. Third Edition. Large type. 24mo. 2s. 6d.

Our Work for Christ among His

Suffering People. A Book for Hospital Nurses. By M. A. MORRELL. Small 8vo. 2s. 6d.

"The thoroughly sensible advice contained in this book cannot fail to be of the highest possible use; indeed, the whole work is so eminently practical, and deserves such hearty recognition, that we cordially recommend it, with the hope that it may find its way into the hands of all who minister to the sick within our hospital wards. The prayers at the end of the book seem exactly suited to their purpose, dealing as they do with the trials and necessities of a nurse's daily life."—JOHN BULL.

"It should be in the hands of every sick-nurse who desires to fulfil her

duties from the highest and holiest motives."—CHURCH BELLS.

"Contains excellent advice on the subject of nursing, with the aim of raising its lowliest duties to a standard of high and holy motives."—GRAPHIC.

"This excellent little book is intended for a limited class of readers, but the practical lessons it teaches on how to sanctify the labour of nursing, and how to overcome its difficulties, may be read with profit by those who are called on to nurse as amateurs in private homes, as well as by those who have adopted the occupation as a profession."—AUNT JUDY'S MAGAZINE.

and at Oxford and Cambridge

The English Poems of George Herbert, together with his Collection of Proverbs, entitled JACULA PRUDENTUM. With red borders. 16mo. 2s. 6d.

Forming a Volume of "Rivington's Devotional Series.

"This beautiful little volume will be found specially convenient as a pocket manual. The 'Jacula Prudentum,' or proverbs, deserve to be more widely known than they are at present. In many copies of George Herbert's writings these quaint sayings have been unfortunately omitted."

—ROCK.

"George Herbert is too much a household name to require any introduction. It will be sufficient to say that Messrs. Rivington have published a most compact and convenient edition of the poems and proverbs of this illustrious English divine."—ENGLISH CHURCHMAN.

"An exceedingly pretty edition, the most attractive form we have yet seen from this delightful author, as a gift-book."—UNION REVIEW.

"A very beautiful edition of the quaint old English bard. All lovers of the 'Holy' Herbert will be grateful to Messrs. Rivington for the care and pains they have bestowed in supplying them with this and withal convenient copy of poems so well known and so deservedly prized."—LONDON

QUARTERLY REVIEW.

"A very tasteful little book, and will doubtless be acceptable to many."

—RECORD.

"We commend this little book heartily to our readers. It contains Herbert's English poems and the 'Jacula Prudentum,' in a very neat volume, which does much credit to the publishers; it will, we hope, meet with extensive circulation as a choice gift-book at a moderate price."—CHRISTIAN OBSERVER.

A Short and Plain Instruction for the

better Understanding of the Lord's Supper; to which is annexed the Office of the Holy Communion, with proper Helps and Directions. By the Right Rev. THOMAS WILSON, D.D., sometime Lord Bishop of Sodor and Man. Complete Edition, in large type, with rubrics and borders in red. 16mo. 2s. 6d.

Also a Cheap Edition, without the red borders, 1s.; or in paper cover, 6d.

Forming a Volume of "Rivington's Devotional Series."

"The Messrs. Rivington have published a new and unabridged edition of that deservedly popular work, Bishop Wilson on the Lord's Supper. The edition is here presented in three forms, suited to the various members of the household."—PUBLIC OPINION.

"We cannot withhold the expression of our admiration of the style and

elegance in which this work is got up. —PRESS AND ST. JAMES' CHRONICLE.

"A departed Author being dead yet speaketh in a way which will never be out of date; Bishop Wilson on the Lord's Supper, published by Messrs. Rivington, in bindings to suit all tastes and pockets."—CHURCH REVIEW.

Waterloo Place, London

Of the Imitation of Christ. By

Thomas à Kempis. With Red borders. 16mo. 2s. 6d.

Also a Cheap Edition, without the red borders, 1s.; or in paper cover, 6d.

Forming a Volume of "Rivington's Devotional Series."

Also a New Translation, forming a Volume of the "Library of Spiritual Works for English Catholics." Small 8vo. 5s. 32mo, cloth limp, 6d.; cloth extra, 1s. [See page 19.]

Introduction to the Devout Life.

From the French of S. Francis de Sales, Bishop and Prince of Geneva. A New Translation. With red borders. 16mo. 2s. 6d.

Forming a Volume of "Rivington's Devotional Series."

Also a New Translation, forming a Volume of the "Library of Spiritual Works for English Catholics." Small 8vo. 5s. [See page 19.]

The Love of God. By S. FRANCIS DE

SALES, Bishop and Prince of Geneva. Small 8vo. 5s.

Forming a Volume of the "Library of Spiritual Works for English Catholics." [See page 19.]

The Rule and Exercises of Holy Liv-

ing. By the Right Rev. JEREMY TAYLOR, D.D., sometime Bishop of Down and Connor, and Dromore. With red borders. 16mo. 2s. 6d.

Also a Cheap Edition, without the red borders, 1s.

Forming a Volume of "Rivington's Devotional Series."

The Confessions of S. Augustine. In

10 Books. A New Translation. Small 8vo. 5s.

Forming a Volume of the "Library of Spiritual Works for English Catholics." [See page 19.]

and at Oxford and Cambridge

The Spirit of S. Francis de Sales, Bishop and Prince of Geneva. Translated from the French by the Author of "The Life of S. Francis de Sales," "A Dominican Artist," &c. &c. Crown 8vo. 6s.

"S. Francis de Sales, as shown to us by the Bishop of Belley, was clearly as bright and lively a companion as many a sinner of witty reputation. He was a student of human nature on the highest grounds, but he used his knowledge for amusement as well as edification. Naturally we learn this from one of his male friends rather than from his female adorers. This friend is Jean-Pierre Camus, Bishop of Belley, author, we are told, of two

hundred books—one only however still known to fame, the *Spirit of S. Francis de Sales*, which has fairly earned him the title of the ecclesiastical Boswell."

—SATURDAY REVIEW.

"An admirable translation of Bishop Camus' well-known collection of sayings and opinions. As a whole, we can imagine no more delightful companion than 'The Spirit of S. Francis de Sales,' nor, we may add, a more useful one."—PEOPLE'S MAGAZINE.

The Hidden Life of the Soul. By the Author of "A Dominican Artist," "Life of Bossuet," &c. &c. New Edition. Small 8vo. 2s. 6d.

Also a Cheap Edition, forming a Volume of the "Library of Spiritual Works for English Catholics." 32mo. Cloth limp, 6d.; cloth extra, 1s. [See page 19.]

"It well deserves the character given it of being 'earnest and sober,' and not 'sensational.'"—GUARDIAN.

"From the French of Jean Nicolas Grou, a pious Priest, whose works teach resignation to the Divine will. He loved, we are told, to inculcate simplicity, freedom from all affectation and unreality, the patience and humility which are too surely grounded in self-knowledge to be surprised at a fall, but without so allied to confidence

in God as to make recovery easy and sure."—PUBLIC OPINION.

"There is a wonderful charm about these readings—so calm, so true, so thoroughly Christian. We do not know where they would come amiss. As materials for a consecutive series of meditations for the faithful at a series of early celebrations they would be excellent, or for private reading during Advent or Lent."—LITERARY CHURCHMAN.

A Practical Treatise concerning Evil

Thoughts: wherein their Nature, Origin, and Effect are distinctly considered and explained, with many Useful Rules for restraining and suppressing such Thoughts; suited to the various conditions of Life, and the several tempers of Mankind, more especially of melancholy Persons. By WILLIAM CHILCOT, M.A. New Edition. With red borders. 16mo. 2s. 6d.

Forming a Volume of "Rivington's Devotional Series."

Waterloo Place, London

The Devotional Birthday Book. [In-

tended to record the Birth of Relations and Friends. The Birthdays of celebrated people are printed in the Diary, with Devotional Extracts in Verse and Prose suitable to the season of the year.] With red borders. 16mo. 2s. 6d.

Forming a Volume of "Rivington's Devotional Series.

The Rule and Exercises of Holy

Dying. By the Right Rev. JEREMY TAYLOR, D.D., sometime Bishop of Down and Connor, and Dromore. With red borders. 16mo. 2s. 6d.

Also a Cheap Edition, without the red borders, 1s.

The 'HOLY LIVING' and the 'HOLY DYING' may be had bound together in one Volume, 5s.; or without the red borders, 2s. 6d.

Forming a Volume of "Rivington's Devotional Series."

Ancient Hymns. From the Roman

Breviary. For Domestic Use every Morning and Evening of the Week, and on the Holy Days of the Church. To which are added, Original Hymns, principally of Commemoration and Thanksgiving for Christ's Holy Ordinances. By RICHARD MANT, D.D., sometime Lord Bishop of Down and Connor. New Edition. Small 8vo. 5s.

"Real poetry wedded to words that breathe the purest and the sweetest spirit of Christian devotion. The translations from the old Latin Hymnals are close and faithful renderings."
—STANDARD.

"As a Hymn writer Bishop Mant deservedly occupies a prominent place in the esteem of Churchmen, and we doubt not that many will be the readers who will welcome this new edition of his translations and original compositions."
—ENGLISH CHURCHMAN.

"A new edition of Bishop Mant's 'Ancient Hymns from the Roman Breviary' forms a handsome little volume, and it is interesting to compare

some of these translations with the more modern ones of our own day. While we have no hesitation in awarding the palm to the latter, the former are an evidence of the earliest germs of that yearning of the devout mind for something better than Tate and Brady, and which is now so richly supplied."
—CHURCH TIMES.

"The translations are graceful, clear, and forcible, and the original hymns deserve the highest praise. Bishop Mant has caught the very spirit of true psalmody, and there is a tuneful ring in his verses which especially adapts them for congregational singing."
—ROCK.

and at Oxford and Cambridge

Consoling Thoughts in Sickness.

Edited by HENRY BAILEY, B.D. Small 8vo. 1s. 6d.; or in paper cover, 1s.

Consolatio; or, Comfort for the

Afflicted. Edited by the Rev. C. E. KENNAWAY. With a Preface by SAMUEL WILBERFORCE, D.D., late Lord Bishop of Winchester. New Edition. Small 8vo. 3s. 6d.

The Armoury of Prayer. A Book of

Devotion. Compiled by BERDMORE COMPTON, Vicar of All Saints', Margaret Street. 18mo. 3s. 6d.

"It has a marked individuality of its own, and will no doubt meet with a certain number of persons—chiefly men, it is probable—to whose spiritual wants it is fitted above others. Those—and their number is far larger than is generally borne in mind—will find here a manual rich and abundant in its material for devotion, but remarkably modern in its tone—fitted to express the feelings and to interpret the aspirations of a cultured dweller in towns; and it is emphatically a book of and for the times."—LITERARY CHURCHMAN.

"The great characteristic of the book is its thorough reality. It puts into the mouth of the worshipper words which express, without exaggeration, what an earnest English Christian would feel and desire. The language is neither a reproduction of foreign or mediæval sentiment nor an affected reproduction of archaic forms, but good English of the Bible and Prayer Book type. . . . We could not wish the book to be different, and on the whole we heartily recommend it as one of the best we know."—CHURCH BELLS.

The Light of the Conscience. By

the Author of "The Hidden Life of the Soul," &c. With an Introduction by the Rev. T. T. CARTER, M.A., Rector of Clewer, Berks. Crown 8vo. 5s.

"It is a book of counsels for those who wish to lead a pious and godly life, and may fill up a gap that has been felt since the external devotional habits of the advanced portion of the present generation have so much altered from those of the last, that the books of counsel previously in use are not deemed applicable to those who follow the full teachings of the extreme ritualistic party, for this book deals with the most 'advanced' customs."—GUARDIAN.

"It consists of four-and-thirty short chapters or readings, every one of them full of quiet, sensible, practical advice, and directions upon some one point of Christian living or Christian feeling. It is a very beautiful little book, and it is a most thoroughly Christian little book, and it is, moreover, what many good books fall short of being, namely, a very wise little book. Its calm, gentle sagacity is most striking."—LITERARY CHURCHMAN.

Waterloo Place, London

A Manual of Devotion, chiefly for the
use of Schoolboys. By the Rev. WILLIAM BAKER, D.D.,
Head Master of Merchant Taylors' School. With Preface by
J. R. WOODFORD, D.D., Lord Bishop of Ely. Crown 16mo.
Cloth limp. 1s. 6d.

Family Prayers. Compiled from various
Sources (chiefly from Bishop Hamilton's Manual), and arranged
on the Liturgical Principle. By EDWARD MEYRICK GOUL-
BURN, D.D., Dean of Norwich. New Edition. Large type.
Crown 8vo. 3s. 6d. Cheap Edition. 16mo. 1s.

Morning Notes of Praise. A Series of
Meditations upon the Morning Psalms. Dedicated to the
Countess of Cottenham. By LADY CHARLOTTE-MARIA
PEPYS. New Edition. Small 8vo. 2s. 6d.

Quiet Moments; a Four Weeks' Course
of Thoughts and Meditations before Evening Prayer and at
Sunset. By LADY CHARLOTTE-MARIA PEPYS. New Edi-
tion. Small 8vo. 2s. 6d.

A Book of Family Prayer. Compiled
by WALTER FARQUHAR HOOK, D.D., F.R.S., late Dean of
Chichester. Eighth Edition, with Rubrics in Red. 18mo. 2s.

Aids to Prayer; or, Thoughts on the
Practice of Devotion. With Forms of Prayer for Private Use.
By DANIEL MOORE, M.A., Chaplain in Ordinary to the Queen,
and Vicar of Holy Trinity, Paddington. Second Edition.
Square 32mo. 2s. 6d.

The Words of the Son of God, taken

from the Four Gospels, and arranged for Daily Meditation throughout the Year. By ELEANOR PLUMPTRE. Crown 8vo. 7s. 6d.

"The quotations have been made judiciously, and contain much that is valuable and practically useful. . . . We sincerely unite with the compiler in her desire that the plan adopted in this volume may prove useful to its readers."—RECORD.

"The authoress of this volume has woven together with loving care and reverent hand the sayings of the Son of God, and it will perhaps surprise some of those who have not viewed our

Lord's words from this aspect to find how complete a manual they make of doctrine and practice. . . . We can most cordially recommend this volume to our readers, not only for personal use, but for reading at morning and evening prayer; while to the clergy it will, we believe, be found to be a thesaurus of golden sayings which will be both suggestive and useful."—CHURCHMAN'S SHILLING MAGAZINE.

The Good Shepherd; or, Meditations

for the Clergy upon the Example and Teaching of Christ.
By the Rev. W. E. HEYGATE, M.A., Rector of Brighthelmston.
Second Edition, revised. Small 8vo. 3s.

CONTENTS.

Thoughts on Meditation—Devotions Preparatory to Ordination—Early Life—Temptation—Fasting—Prayer—Divine Scripture—Retirement—Frequent Communion—Faith—Hope—Love—Preaching—Catechizing—Private Explanation—Intercession—Bringing Christians to Holy Communion—Preparation of those about to Communicate—Jesus absolving Sinners—Jesus celebrating the Eucharist—Care of Children—Care of the Sick and Afflicted—The Healing of Schism—Treatment of the Worldly—Treatment of Penitents—Care of God's House—Fear and Fearlessness of Offence—Bearing Reproach—Bearing Praise—Seeking out Sinners—Sorrow over Sinners—Consoling the Sorrowful—Rebuke—Silence—Disappointment—Compassion—Refusing those who suppose Godliness to be Gain—Peace-giving—Poverty—Opportunities of Speech—With Christ or Without—Watchfulness—In what to Glory—The Salt which has lost its Savour—Hard Cases—Weariness—Falling Back—Consideration for Others—Love of Pre-eminence—The Cross my Strength—The Will of God—The Fruit of Humiliation—The Praise of the World the Condemnation of God—Jesus rejoicing—Work while it is Day—Meeting again—The Reward. Further Prayers suitable to the Clergy—Prayer for the Flock—A General Prayer—Celebration of the Holy Eucharist—Preaching—Visitation.

The Virgin's Lamp: Prayers and Devout

Exercises for English Sisters. By the Rev. J. M. NEALE, D.D., late Warden of Sackville College, East Grinstead. Small 8vo. 3s. 6d.

Waterloo Place, London

The Guide of Life: a Manual of

Prayers for Women; with the Office of the Holy Communion, and Devotions. By C. E. SKINNER. Edited by the Rev. JOHN HEWETT, M.A., Vicar of Babbacombe, Devon. Crown 16mo. 2s. 6d.

"Clergymen will be glad to know of this little manual as one which they may most safely put into the hands of intelligent women of the better class of those who have to work for their living. It is very complete in its scope, and it is not only a manual of devotions, but is really what it is entitled, 'a Guide of Life,' and is evidently the work of one who thoroughly understands the needs and the trials of the important class for which it is intended."—CHURCH QUARTERLY REVIEW.

"A very excellent manual for single young women. The prayers are marked with a strong common-sense tone which is especially commendable."—CHURCH TIMES.

"Well-selected prayers and hymns for all estates and conditions of woman-kind. It is earnest, devout, and without, sober and loyal in its tone."—JOHN BULL.

Sickness; its Trials and Blessings.

Fine Edition. Small 8vo. 3s. 6d. Cheap Edition, 1s. 6d.; or in paper cover, 1s.

Help and Comfort for the Sick Poor.

By the same Author. New Edition. Small 8vo. 1s.

Prayers for the Sick and Dying. By

the same Author. Fourth Edition. Small 8vo. 1s. 6d.

From Morning to Evening: a Book for

Invalids. From the French of M. l'Abbé Henri Perreye. Translated and adapted by an Associate of the Sisterhood of S. John Baptist, Clewer. New Edition. Crown 8vo. 5s.

Vita et Doctrina Jesu Christi; or,

Meditations on the Life of our Lord. By AVANCINI. In the Original Latin. Adapted to the use of the Church of England by a CLERGYMAN. 18mo. 2s. 6d.

and at Oxford and Cambridge

The Mysteries of Mount Calvary.

Translated from the Latin of Antonio de Guevara. Edited by the Rev. ORBY SHIPLEY, M.A. Square crown 8vo. 3s. 6d.

Counsels on Holiness of Life.

Translated from the Spanish of "The Sinner's Guide" by Luis de Granada. Edited by the Rev. ORBY SHIPLEY, M.A. Square crown 8vo. 5s.

Preparation for Death.

Translated from the Italian of Alfonso, Bishop of S. Agatha. Edited by the Rev. ORBY SHIPLEY, M.A. Square crown 8vo. 5s.

Examination of Conscience upon Special

Subjects. Translated and abridged from the French of Tronson. Edited by the Rev. ORBY SHIPLEY, M.A. Square crown 8vo. 5s.

Christian Watchfulness, in the Pros-

pect of Sickness, Mourning, and Death. By JOHN JAMES, D.D., sometime Canon of Peterborough. New Edition. 12mo. 3s.

4. Parish Work.

The Book of Church Law. Being an

Exposition of the Legal Rights and Duties of the Clergy and Laity of the Church of England. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A. Revised by WALTER G. F. PHILLIMORE, D.C.L., Barrister-at-Law, and Chancellor of the Diocese of Lincoln. Second Edition, revised. Crown 8vo. 7s. 6d.

CONTENTS.

BOOK I.—THE CHURCH AND ITS LAWS.—The Constitutional Status of the Church of England—The Law of the Church of England—The Administration of Church Law.

BOOK II.—THE MINISTRATIONS OF THE CHURCH.—Holy Baptism—Confirmation—The Holy Communion—Divine Service in General—Holy Matrimony—The Churching of Women—The Visitation of the Sick—The Practice of Confession—The Burial of the Dead.

BOOK III.—THE PAROCHIAL CLERGY.—Holy Orders—Licensed Curates—The Cure of Souls.

BOOK IV.—PAROCHIAL LAY OFFICERS.—Churchwardens—Church Trustees—Parish Clerks, Sextons and Beadles—Vestries.

BOOK V.—CHURCHES AND CHURCHYARDS.—The Acquisition of Churches and Churchyards as Ecclesiastical Property—Churches and Ecclesiastical Persons—Churches and Secular Persons.

BOOK VI.—THE ENDOWMENTS OF THE PAROCHIAL CLERGY.—Incomes—Parsonage Houses—The Sequestration of Benefices.

APPENDIX.—The Canons of 1603 and 1865—The Church Discipline Act of 1840—The Benefices Resignation Act of 1871—The Ecclesiastical Dilapidations Act of 1871—The Sequestration Act of 1871—The Public Worship Regulation Act of 1874—Index.

"We have tested this work on various points of a crucial character, and have found it very accurate and full in its information. It embodies the results of the most recent Acts of the Legislature on the clerical profession and the rights of the laity."—STANDARD.

"Already in our leading columns we have directed attention to Messrs. Blunt and Phillimore's 'Book of Church Law,' as an excellent manual for ordinary use. It is a book which should

stand on every clergyman's shelves ready for use when any legal matter arises about which its possessor is in doubt. . . . It is to be hoped that the authorities at our Theological Colleges sufficiently recognise the value of a little legal knowledge on the part of the clergy to recommend this book to their students. It would serve admirably as the text-book for a set of lectures."—CHURCH TIMES.

and at Oxford and Cambridge

Flowers and Festivals; or, Directions

for the Floral Decoration of Churches. By W. A. BARRETT, Mus. Bac., Oxon., of St. Paul's Cathedral. With Coloured Illustrations. Second Edition. Square crown 8vo. 5s.

The Chorister's Guide. By W. A. BAR-

RETT, Mus. Bac., Oxon., of St. Paul's Cathedral. Second Edition. Crown 8vo. 2s. 6d.

"... One of the most useful books of instructions for choristers—and, we may add, choral singers generally—that has ever emanated from the musical press. . . . Mr. Barrett's teaching is not only conveyed to his readers with the consciousness of being master of his subject, but he employs words terse and clear, so that his meaning may be promptly caught by the neophyte. . . ."—ATHENÆUM.

"A nicely graduated, clear, and excellent introduction to the duties of a chorister."—STANDARD.

"It seems clear and precise enough to serve its end."—EXAMINER.

"A useful manual for giving boys such a practical and technical knowledge of music as shall enable them to sing both with confidence and precision."—CHURCH HERALD.

"In this little volume we have a manual long called for by the requirements of church music. In a series of thirty-two lessons it gives, with an

admirable conciseness, and an equally observable completeness, all that is necessary a chorister should be taught out of a book, and a great deal calculated to have a value as bearing indirectly upon his actual practice in singing."—MUSICAL STANDARD.

"We can highly recommend the present able manual."—EDUCATIONAL TIMES.

"A very useful manual, not only for choristers, or rather those who may aim at becoming choristers, but for others, who wish to enter upon the study of music."—ROCK.

"The work will be found of singular utility by those who have to instruct choirs."—CHURCH TIMES.

"A most grateful contribution to the agencies for improving our Services. It is characterised by all that clearness in combination with conciseness of style which has made 'Flowers and Festivals' so universally admired."—TORONTO HERALD.

Priest and Parish. By the Rev. HARRY

JONES, M.A., Rector of St. George's-in-the-East, London. Square crown 8vo. 6s. 6d.

Notes on Church Organs: their Position

and the Materials used in their Construction. By C. K. K. BISHOP. With Illustrations. Small 4to. 6s.

Waterloo Place, London

Stones of the Temple; or, Lessons

from the Fabric and Furniture of the Church. By WALTER FIELD, M.A., F.S.A., late Vicar of Godmersham. With numerous Illustrations. New Edition. Crown 8vo. 7s. 6d.

"Any one who wishes for simple information on the subjects of Church architecture and furniture, cannot do better than consult 'Stones of the Temple.' Mr. Field modestly disclaims any intention of supplanting the existing regular treatises, but his book shows an amount of research, and a knowledge of what he is talking about, which make it practically useful as well as pleasant. The woodcuts are numerous, and some of them very pretty."—GRAPHIC.

"A very charming book, by the Rev. Walter Field, who was for years Secretary of one of the leading Church Societies. Mr. Field has a loving reverence for the beauty of the domus mansionis Dei, as the old law books called the Parish Church. Thoroughly sound in Church feeling, Mr. Field has chosen the medium of a tale to embody real incidents illustrative of the various portions of his subject. There is no attempt at elaboration of the narrative, which, indeed, is rather a string of anecdotes than a story, but each chapter brings home to the mind its own lesson, and each is illustrated with some very interesting engravings. . . . The work will properly command a hearty reception from Churchmen. The footnotes are occasionally most valuable, and are always pertinent, and the text is sure to be popular with young folks for Sunday reading."—STANDARD.

"Mr. Field's chapters on brasses, chancel screens, crosses, encaustic tiles, mural paintings, porches and pavements, are agreeably written, and people with a turn for Ritualism will no doubt find them edifying. The illustrations of Church architecture and Church ornaments are very attractive."—PALL MALL GAZETTE.

"'Stones of the Temple' is a grave book, the result of antiquarian, or rather ecclesiastical, tastes and of devotional feelings. We can recommend it to young people of both sexes, and it will not disappoint the most learned among them. . . . Mr. Field has brought together, from well-known authorities, a considerable mass of archaeological information, which will interest the readers he especially addresses."—ATHENÆUM.

"Very appropriate as a Christmas present, is an elegant and instructive book. . . . A full and clear account of the meaning and history of the several parts of the fabric and of the furniture of the Church. It is illustrated with a number of carefully drawn pictures, sometimes of entire churches, sometimes of remarkable monuments, windows, or wall paintings. We may add that the style of the commentary, which is cast in the form of a dialogue between a parson and some of his parishioners, and hangs together by a slight thread of story, is quiet and sensible, and free from exaggeration or intolerance."—GUARDIAN.

A Handy Book on the Ecclesiastical

Dilapidations Act, 1871. With the Amendment Act, 1872. By EDWARD G. BRUTON, F.R.I.B.A., Diocesan Surveyor, Oxford. With Analytical Index and Precedent Forms. Second Edition. Crown 8vo. 5s.

and at Oxford and Cambridge

The Bishopric of Souls. By ROBERT

WILSON EVANS, B.D., late Vicar of Heversham and Archdeacon of Westmoreland. With an Introductory Memoir by EDWARD BICKERSTETH, D.D., Dean of Lichfield. With Portrait. Fifth Edition. Small 8vo. 5s. 6d.

Twenty-One Years in S. George's

Mission. An account of its Origin, Progress, and Work of Charity. With an Appendix. By C. F. LOWDER, M.A., Vicar of S. Peter's, London Docks. Crown 8vo. 6s.

Directorium Pastorale. The Principles

and Practice of Pastoral Work in the Church of England. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer," &c. &c. New Edition, revised. Crown 8vo. 7s. 6d.

"This is the third edition of a work which has become deservedly popular as the best extant exposition of the principles and practice of the pastoral work in the Church of England. Its hints and suggestions are based on practical experience, and it is further recommended by the majority of our Bishops at the ordination of priests and deacons."—STANDARD.

"Its practical usefulness to the paro-

chial clergy is proved by the acceptance it has already received at their hands, and no faithful parish priest, who is working in real earnest for the extension of spiritual instruction amongst all classes of his flock, will rise from the perusal of its pages without having obtained some valuable hints as to the best mode of bringing home our Church's system to the hearts of his people."—NATIONAL CHURCH.

Ars Pastoria. By FRANK PARNELL, M.A.,

Rector of Oxted, near Godstone. Second Edition. Small 8vo. 2s.

Instructions for the Use of Candidates

for Holy Orders, and of the Parochial Clergy; with Acts of Parliament relating to the same, and Forms proposed to be used. By CHRISTOPHER HODGSON, M.A., Secretary to the Governors of Queen Anne's Bounty. Ninth Edition. 8vo. 16s.

Waterloo Place, London

The Church Builder : a Quarterly Journal

of Church Extension in England and Wales. Published in connexion with "The Incorporated Church Building Society." 14 Annual Volumes. With Illustrations. Crown 8vo. 1s. 6d.

New Series. Enlarged. Volumes for 1876, 1877, 1878, and 1879. 3s. each.

List of Charities, General and Diocesan,

for the Relief of the Clergy, their Widows and Families. New Edition. Small 8vo. 3s.

and at Oxford and Cambridge

5. The Church and Doctrine.

The Holy Catholic Church; its Divine

Ideal, Ministry, and Institutions. A short Treatise. With a Catechism on each Chapter, forming a Course of Methodical Instruction on the subject. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Second Edition. Crown 8vo. 6s. 6d.

CONTENTS.

What the Church is, and when and how it was founded—Duty of the Church towards those who hold to the Apostles' doctrine, in separation from the Apostles' fellowship—The Unity of the Church, and its Disruption—The Survey of Zion's towers, bulwarks, and palaces—The Institution of the Ministry, and its relation to the Church—The Holy Eucharist at its successive stages—On the powers of the Church in Council—The Church presenting, exhibiting, and defending the Truth—The Church guiding into and illustrating the Truth—On the Prayer-Book as a Commentary on the Bible—Index.

"Dr. Goulburn has conferred a great boon on the Church of England by the treatise before us, which vindicates her claim as a branch of the Catholic Church on the allegiance of her children, setting forth as he does, with singular precision and power, the grounds of her title-deeds, and the Christian character of her doctrine and discipline."—STANDARD.

"His present book would have been used for an educational book even if he had not invited men to make that use of it by appending a catechism to each particular chapter, and thus founding a course of methodical instruction upon his text. We have not yet come across any better book for giving to Dissenters or to such inquirers as hold fast to Holy Scriptures. It is, we need scarcely say, steeped in Scripturalness, and full of bright and suggestive interpretations of particular texts."—ENGLISH CHURCHMAN.

"Must prove highly useful, not only to young persons, but to the very large class, both Churchmen and Dissenters, who are painfully ignorant of what the Catholic Church really is, and of the peculiar and fixed character of her institutions."—ROCK.

"The catechetical questions and answers at the end of each chapter will be useful both for teachers and learners, and the side-notes at the head of the paragraphs are very handy."—CHURCH TIMES.

"It contains a great deal of instructive matter, especially in the catechisms—or, as they might be called, dialogues—and is instinct with a spirit at once temperate and uncompromising. It is a good book for all who wish to understand, neither blindly asserting it nor being half ashamed of it, the position of a loyal member of the English Church."—GUARDIAN.

Waterloo Place, London

Dictionary of Sects, Heresies, Ecclesiastical Parties and Schools of Religious Thought. By Various Writers. Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Dictionary of Doctrinal and Historical Theology," the "Annotated Book of Common Prayer," &c. &c. Imperial 8vo. 36s.; or in half-morocco, 48s.

"We doubt not that the Dictionary will prove a useful work of reference; and it may claim to give in reasonable compass a mass of information respecting many religious schools knowledge of which could previously only be acquired from amid a host of literature. The articles are written with great fairness, and in many cases display careful scholarly work."—ATHENÆUM.

"A very comprehensive and bold undertaking, and is certainly executed with a sufficient amount of ability and knowledge to entitle the book to rank very high in point of utility."—GUARDIAN.

"That this is a work of some learning and research is a fact which soon becomes obvious to the reader."—SPECTATOR.

"A whole library is condensed into this admirable volume. All authorities are named, and an invaluable index is supplied."—NOTES AND QUERIES.

"We have tested it rigidly, and in almost every instance we have been satisfied with the account given under the name of sects, heresy, or ecclesiastical party."—JOHN BULL.

"It is the fullest and most trustworthy book of the kind that we possess. The quantity of information it presents in a convenient and accessible form is enormous, and having once appeared, it becomes indispensable to the theological student."—CHURCH TIMES.

"It has considerable value as a copious work of reference, more especially since a list of authorities is in most cases supplied."—EXAMINER.

The Doctrine of the Church of England, as stated in Ecclesiastical Documents set forth by Authority of Church and State, in the Reformation Period between 1536 and 1662. Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Dictionary of Doctrinal and Historical Theology," the "Annotated Book of Common Prayer," &c. &c. 8vo. 7s. 6d.

The Orthodox Doctrine of the Church of England explained in a Commentary on the Thirty-Nine Articles. By the Rev. T. I. BALL. With an Introduction by the Rev. W. J. E. BENNETT, M.A., Vicar of Frome-Selwood. Crown 8vo. 7s. 6d.

and at Oxford and Cambridge

Dictionary of Doctrinal and Historical

Theology. By Various Writers. Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Annotated Book of Common Prayer," &c. &c. Second Edition. Imperial 8vo. 42s.; or in half-morocco, 52s. 6d.

"We know no book of its size and bulk which supplies the information here given at all; far less which supplies it in an arrangement so accessible, with a completeness of information so thorough, and with an ability in the treatment of profound subjects so great. Dr. Hook's most useful volume is a work of high calibre, but it is the work of a single mind. We have here a wider range of thought from a greater variety of sides. We have here also the work of men who evidently know what they write about, and are somewhat more profound (to say the least) than the writers of the current *Dictionaries of Sects and Heresies*."—GUARDIAN.

"Thus it will be obvious that it takes a very much wider range than any undertaking of the same kind in our language; and that to those of our clergy who have not the fortune to spend in books, and would not have the leisure to use them if they possessed them, it will be the most serviceable and reliable substitute for a large library we can think of. And in many cases, while keeping strictly within its province as a Dictionary, it contrives to be marvellously suggestive of thought and reflections, which a serious-minded man will take with him and ponder over for his own elaboration and future use. We trust most sincerely that the book may be largely used. For a present to a Clergyman on his ordination, or from a parishioner to his pastor, it would be most appropriate. It may indeed be called a box of tools for a working clergyman."—LITERARY CHURCHMAN.

"Seldom has an English work of equal magnitude been so permeated with Catholic instincts, and at the same time seldom has a work on theology been kept so free from the drift of rhetorical incrustation. Of course,

it is not meant that all these remarks apply in their full extent to every article. In a great Dictionary there are compositions, as in a great house there are vessels, of various kinds. Some of these at a future day may be replaced by others more substantial in their build, more proportionate in their outline, and more elaborate in their detail. But admitting all this, the whole remains a home to which the student will constantly recur, sure to find spacious chambers, substantial furniture, and (which is most important) no stinted light."—CHURCH REVIEW.

"Within the sphere it has marked out for itself, no equally useful book of reference exists in English for the elucidation of theological problems. . . . Entries which display much care, research, and judgment in compilation, and which will make the task of the parish priest who is brought face to face with any of the practical questions which they involve far easier than has been hitherto. The very fact that the utterances are here and there somewhat more guarded and hesitating than quite accords with our judgment, is a gain in so far as it protects the work from the charge of inculcating extreme views, and will thus secure its admission in many places where moderation is accounted the crowning grace."—CHURCH TIMES.

"It will be found of admirable service to all students of the theology, as advancing and maintaining the Church's views on all subjects as fall within the range of fair argument and inquiry. It is not often that a work of so comprehensive and so profound a nature is marked to the very end by so many signs of wide and careful research, sound criticism, and well-founded and well-expressed belief."—STANDARD.

Waterloo Place, London

An Eirenicon of the Eighteenth Cen-

tury. Proposal for Catholic Communion. By a Minister of the Church of England. Edited by HENRY NUTCOMBE OXENHAM, M.A. New Edition. With Introduction, Appendices, and Notes. 8vo. 10s. 6d.

"His especial merit is that of putting it in a form sufficiently simple and telling to come home to the understandings of all fairly educated persons, however unversed in the technicalities of controversial divinity."—CHURCH QUARTERLY REVIEW.

"Mr. Oxenham has disinterred, and here presents to the public, an historical curiosity. . . . To this treatise he has prefixed a highly-interesting sketch of the various attempts

which have been made from time to time to re-establish communion between the Churches."—LITERARY CHURCHMAN.

"All interested in Reunion will welcome the reprint of an important book on this great subject. . . . It certainly is the most important contribution to the Reunion movement since the celebrated *Essays*, and deserves to be read and preserved by all peace-makers."—REUNION MAGAZINE.

Apostolical Succession in the Church

of England. By the Rev. ARTHUR W. HADDAN, B.D., late Rector of Barton-on-the-Heath. New Edition. 8vo. 12s.

"Thoroughly well written, clear and forcible in style, and fair in tone. It cannot but render valuable service in placing the claims of the Church in their true light before the English public."—GUARDIAN.

"Among the many standard theological works devoted to this important subject Mr. Haddan's will hold a high place."—STANDARD.

"We should be glad to see the volume widely circulated and generally read."—JOHN BULL.

"A weighty and valuable treatise, and we hope that the study of its sound and well-reasoned pages will do much to fix the importance, and the full meaning of the doctrine in question, in

the minds of Church people. We hope that our extracts will lead our readers to study Mr. Haddan for themselves."—LITERARY CHURCHMAN.

"This is not only a very able and carefully written treatise upon the doctrine of Apostolical Succession, but it is also a calm yet noble vindication of the validity of the Anglican Orders: it well sustains the brilliant reputation which Mr. Haddan left behind him at Oxford, and it supplements his other profound historical researches in ecclesiastical matters. This book will remain for a long time the classic work upon English Orders."—CHURCH REVIEW.

"A very temperate and well-reasoned book."—WESTMINSTER REVIEW.

The Civil Power in its Relations to the

Church; considered with Special Reference to the Court of Final Ecclesiastical Appeal in England. By the Rev. JAMES WAYLAND JOYCE, M.A., Prebendary of Hereford, and Examining Chaplain to the Bishop of Hereford. 8vo. 10s. 6d.

and at Oxford and Cambridge

The Theory of Development. A Criti-

cism of Dr. Newman's Essay on the Development of Christian Doctrine, reprinted from "The Christian Remembrancer," January 1847. By J. B. MOZLEY, D.D., late Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford. Crown 8vo. 5s.

Miscellanies, Literary and Religious.

By CHR. WORDSWORTH, D.D., Bishop of Lincoln. 3 Vols. 8vo. 36s.

The Holy Angels: Their Nature and

Employments, as recorded in the Word of God. Small 8vo. 6s.

The Principal Ecclesiastical Judg-

ments delivered in the Court of Arches, 1867-1875. By the Right Hon. Sir ROBERT PHILLIMORE, D.C.L. 8vo. 12s.

Our Mother Church: being Simple Talk

on High Topics. By ANNE MERCIER. New Edition. Small 8vo. 3s. 6d.

"We have rarely come across a book dealing with an old subject in a healthier and, as far as may be, more original manner, while yet thoroughly practical. It is intended for and admirably adapted to the use of girls. Thoroughly reverent in its tone, and bearing in every page marks of learned research, it is yet easy of comprehension, and explains ecclesiastical terms with the accuracy of a lexicon without the accompanying dulness. It is to be hoped that the book will attain to the large circulation it justly merits."—JOHN BULL.

"We have never seen a book for girls of its class which commends itself to us more particularly. The author calls her work 'simple talk on great subjects,' and calls it by a name that describes it almost as completely

as we could do in a longer notice than we can spare the volume. No one can fail to comprehend the beautifully simple, devout, and appropriate language in which Mrs. Mercier embodies what she has to say; and for the facts with which she deals she has taken good care to have their accuracy assured."—STANDARD.

"The plan of this pleasant-looking book is excellent. It is a kind of Mrs. Markham on the Church of England, written especially for girls, and we shall not be surprised to find it become a favourite in schools. It is really a conversational hand-book to the English Church's history, doctrine, and ritual, compiled by a very diligent reader from some of the best modern Anglican sources."—ENGLISH CHURCHMAN.

Waterloo Place, London

After Death. An Examination of Primitive Times respecting the State of the Faithful Dead, and their Relationship to the Living. In Two Parts. By HERBERT MORTIMER LUCKOCK, D.D., Canon of Ely, Principal of the Theological College, Examining Chaplain to the Bishop, and sometime Fellow of Jesus College, Cambridge. Crown 8vo. 6s.

CONTENTS.

- PART I.—*The State of the Faithful Dead and the Good Offices of the Living in their Behalf*: Vincentian Canon—Value of the Testimony of the Primitive Fathers—The Intermediate State—Change in the Intermediate State—Prayers for the Dead: Reasons for our Lord's Silence on the Subject—Testimony of Holy Scripture—Testimony of the Catacombs—Testimony of the Early Fathers—Testimony of the Primitive Liturgies—Prayers for the Pardon of Sins of Infirmary and the Effacement of Sinful Stains—Inefficacy of Prayer for those who died in wilful unrepented Sin.
- PART II.—*The Good Offices of the Faithful Dead in Behalf of the Living*: Primitive Testimony to the Intercession of the Saint—Primitive Testimony to the Invocation of the Saints—Trustworthiness of the Patristic Evidence for Invocation tested—The Primitive Liturgies and the Roman Catacombs—Patristic Opinion on the extent of the Knowledge possessed by the Saints—Testimony of Holy Scripture upon the same Subject—Beatific Vision not yet attained by any of the Saints—Conclusions drawn from the foregoing Testimony.

Out of the Body. A Scriptural Inquiry.

By the Rev. JAMES S. POLLOCK, M.A., Incumbent of S. Alban's, Birmingham. Crown 8vo. 5s.

CONTENTS.

Introduction—Scope of the Inquiry—The Presentiment—The Anticipation—The Departure—The Life of the Body—The Life of the Spirit—Dream—Life—The Spirit—World—Spirit—Groups—Helping one another—Limits of Communication—Spiritual Manifestations.

Prophecies and the Prophetic Spirit

in the Christian Era: an Historical Essay. By JOHN J. IGN. VON DÖLLINGER, D.D., D.C.L. Translated, with Introduction, Notes, and Appendices, by the Rev. ALFRED PLUMMER, M.A., Master of University College, Durham, late Fellow of Trinity College, Oxford. 8vo. 10s. 6d.

Lectures on the Reunion of the

Churches. By JOHN J. IGN. VON DÖLLINGER, D.D., D.C.L. Authorized Translation, with Preface by HENRY NUTCOMBE OXENHAM, M.A., late Scholar of Balliol College, Oxford. Crown 8vo. 5s.

and at Oxford and Cambridge

Eight Lectures on the Miracles; being

the Bampton Lectures for 1865. By J. B. MOZLEY, D.D., late Canon of Christ Church, and Regius Professor of Divinity Oxford. Fourth Edition. Crown 8vo. 7s. 6d.

"There is great brightness and beauty in many of the images in which the author condenses the issues of his arguments. And many passages are marked by that peculiar kind of eloquence which comes with the force of close and vigorous thinking; passages which slime-like steal through their very temper, and which are instinct with a controlled energy, that melts away all ruggedness of language. There can be no question that, in the deeper qualities of a scientific theology, the book is thoroughly worthy of the highest reputation which had been gained by Mr. Mozley's previous writings."—CONTEMPORARY REVIEW.

"Mr. Mozley's Bampton Lectures

are an example, and a very fine one, of a mode of theological writing which is characteristic of the Church of England, and almost peculiar to it. The distinguishing features, a combination of intense seriousness with a self-restrained, severe calmness, and of very vigorous and wide-ranging reasoning on the realities of the case.

Mr. Mozley's book belongs to that class of writings of which Butler may be taken as the type. It is strong, genuine argument about difficult matters fairly facing what is difficult, fairly trying to grapple, not with what appears the gist and strong point of a question, but with what really and at bottom is the knot of it."—TIMES.

The Happiness of the Blessed con-

sidered as to the Particulars of their State: their Recognition of each other in that State: and its Differences of Degrees. To which are added Musings on the Church and her Services. By RICHARD MANT, D.D., sometime Lord Bishop of Down and Connor. New Edition. Small 8vo. 3s. 6d.

"A welcome republication of a treatise once highly valued, and which can never lose its value. Many of our readers already know the fulness and discrimination with which the author treats his subject, which must be one of the most delightful topics of meditation to all whose hearts are where the only true treasure is, and particularly to those who are entering upon the evening of life."—CHURCH REVIEW.

"All recognise the authority of the command to set the affections on things above, and such works as the one now before us will be found helpful towards this good end. We are, therefore, sincerely glad that Messrs. Rivington have brought out a new edition of Bishop Mant's valuable treatise."—RECORD.

St. John Chrysostom's Liturgy. Trans-

lated by H. C. ROMANOFF, Author of "Sketches of the Rites and Customs of the Greco-Russian Church," &c. With Illustrations. Square crown 8vo. 4s. 6d.

Waterloo Place, London

Dogmatic Faith: an Inquiry into the

Relation subsisting between Revelation and Dogma. Being the Bampton Lectures for 1867. By EDWARD GARBETT, M.A., Incumbent of Christ Church, Surbiton. New Edition. Crown 8vo. 5s.

Thirty-two Years of the Church of

England, 1842-1875: The Charges of Archdeacon SINCLAIR. Edited by WILLIAM SINCLAIR, M.A., Prebendary of Chichester, Rector of Pulborough, late Vicar of S. George's, Leeds. With a Preface by ARCHIBALD CAMPBELL TAIT, D.D., Archbishop of Canterbury, and a Historical Introduction by ROBERT CHARLES JENKINS, M.A., Hon. Canon of Canterbury, Rector and Vicar of Lyminge. 8vo. 12s. 6d.

The Thirty-nine Articles of the Church

of England explained in a Series of Lectures. By the Rev. R. W. JELF, D.D., late Canon of Christ Church, Oxford, and sometime Principal of King's College, London. Edited by the Rev. J. R. KING, M.A., Vicar of St. Peter's-in-the-East, Oxford, and formerly Fellow and Tutor of Merton College. 8vo. 15s.

Letters from Rome on the Council.

By QUIRINUS. Reprinted from the "Allgemeine Zeitung." Authorized Translation. Crown 8vo. 12s.

The Pope and the Council. By JANUS.

Authorized Translation from the German. Fourth Edition. Crown 8vo. 7s. 6d.

6. Sermons.

Sermons Preached before the University of Oxford. (Second Series, 1868-1879.) By HENRY PARRY LIDDON, D.D., D.C.L., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford. Crown 8vo. 5s.

CONTENTS.

Prejudice and Experience—Humility and Truth—Import of Faith in a Creator—Worth of Faith in a Life to Come—Influences of the Holy Spirit—Growth in the Apprehension of Truth—The Life of Faith and the Athanasian Creed—Christ's Service and Public Opinion—Christ in the Storm—Sacerdotalism—The Prophecy of the Magnificat—The Fall of Jericho—The Courage of Faith—The Curse on Meroz—The Gospel and the Poor—Christ and Human Law.

Sermons Preached before the University of Oxford. (First Series, 1859-1868.) By HENRY PARRY LIDDON, D.D., D.C.L., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford. Sixth Edition. Crown 8vo. 5s.

CONTENTS.

God and the Soul—The Law of Progress—The Honour of Humanity—The Freedom of the Spirit—Immortality—Humility and Action—The Conflict of Faith with undue Exaltation of Intellect—Lessons of the Holy Manger—The Divine Victim—The Risen Life—Our Lord's Ascension, the Church's Gain—Faith in a Holy Ghost—The Divine Indwelling a motive to Holiness.

Some Elements of Religion. Lent Lectures. By HENRY PARRY LIDDON, D.D., D.C.L., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford. Second Edition. Crown 8vo. 5s.

CONTENTS.

The Idea of Religion—God, the Object of Religion—The Subject of Religion, the Soul—The Obstacle to Religion, Sin—Prayer, the Characteristic action of Religion—The Mediator, the Guarantee of Religious Life.

Waterloo Place, London

The Divinity of our Lord and Saviour

Jesus Christ. Being the Bampton Lectures for 1866.
By HENRY PARRY LIDDON, D.D., D.C.L., Canon of St.
Paul's, and Ireland Professor of Exegesis in the University of
Oxford. Eighth Edition. Crown 8vo. 5s.

Church Doctrine and Spiritual Life.

Sermons preached in the Chapel of Lincoln's Inn. By F. C.
COOK, M.A., Chaplain in Ordinary to the Queen, Canon of
Exeter, Preacher to the Honourable Society of Lincoln's Inn.
Crown 8vo. 7s. 6d.

CONTENTS.

The Law given by Moses—Grace and Truth in Jesus Christ—Baptismal Fire—
Baptism in One Body—Hidden Life—The Manifested Life—Sabbatic
Rest—The Dignity of Prayer—The Efficacy of Prayer—Unity of the
Church—Christ Draweth all Men—Spiritual Resurrection—The Past
Required—The Intermediate State—Ministering Spirits—The Holy Spirit
as Reprover—The Holy Trinity—Testimony of the Church in the
Athanasian Creed—First Meeting of St. Peter and St. Paul at Jerusalem
—Clement of Rome, Witness to the Faith of the Early Church—Justin
Martyr, Witness to the Power of Life in the Early Church—Justin Martyr,
Witness to the Gospels and to Eucharistic Worship—Justin Martyr, Witness
to Eucharistic Doctrine—St. Athanasius, Witness to the Permanency of
Eucharistic Doctrine—Hilary of Poitiers, Witness to the Unity of Doc-
trine and of Spiritual Life in the Early Church.

Pleadings for Christ. Being Sermons,

Doctrinal and Practical, preached in St. Andrew's Church,
Liverpool. By WILLIAM LEFROY, M.A., Incumbent. Crown
8vo. 6s.

Warnings of the Holy Week, &c. Being

a Course of Parochial Lectures for the Week before Easter
and the Easter Festivals. By the Rev. W. ADAMS, M.A.,
Author of "Sacred Allegories," &c. Seventh Edition.
Small 8vo. 4s. 6d.

CONTENTS.

The Warning given at Bethany—The Warning of the Day of Excitement—The
Warning of the Day of Chastisement—The Warning of the Fig Tree—The
Warning of Judas—The Warning of Pilate—The Warning of the Day of
Rest—The Signs of Our Lord's Presence—The Remedy for Anxious
Thoughts—Comfort under Despondency.

and at Oxford and Cambridge

Sermons on the Epistles and Gospels

for the Sundays and Holy Days throughout the Year. By the
Rev. ISAAC WILLIAMS, B.D., Author of a "Devotional Com-
mentary on the Gospel Narrative." New Edition. 2 Vols.
Crown 8vo. 5s. each. Sold separately.

CONTENTS OF VOL. I.

The King of Salem—The Scriptures bearing Witness—The Church bearing
Witness—The Spirit bearing Witness—The Adoption of Sons—Love
strong as Death—The Love which passeth Knowledge—Of such is the
Kingdom of Heaven—The Spirit of Adoption—The Old and the New
Man—The Day Star in the Heart—Obedience the best Sacrifice—The
Meekness and Gentleness of Christ—The Faith that overcometh the
World—Our Refuge in Public Troubles—Light and Safety in Love—
The Great Manifestation—Perseverance found in Humility—Bringing
forth Fruit with Patience—The most excellent Gift—The Call to Re-
pentance—The accepted Time—Perseverance in Prayer—The Unclean
Spirit returning—The Penitent refreshed—Our Life in the Knowledge
of God—The Mind of Christ—The Triumph of the Cross—The Man of
Sorrows—The Great Sacrifice—The Memorial of the Great Sacrifice—
The Fulfilment—Buried with Christ—The Power of Christ risen—Walk-
ing in Newness of Life—Belief in the Resurrection of Christ—The Faith
that overcometh the World—Following the Lamb of God—A little while
—The Giver of all Good—Requisites of effectual Prayer—Ascending
with Christ—The Days of Expectation—They shall walk with Me in
White—The Holy Spirit and Baptism—Let all Things be done in order.

CONTENTS OF VOL. II.

The Door opened in Heaven—Love the mark of God's Children—The Gospel a
Feast of Love—The Lost Sheep—Mercy the best preparation for Judg-
ment—The peaceable ordering of the World—Brotherly Love and the Life
in Christ—The Bread which God giveth—By their Fruits ye shall know
them—Looking forward, or Divine Covetousness—The Day of Visitation—
The Prayer of the Penitent—Weakness of Faith—Love the fulfilling of the
Law—Thankfulness the Life of the Regenerate—My Beloved is Mine and
I am His—The Knowledge which is Life Eternal—The Sabbath of Christ
found in Meekness—Christ is on the Right Hand of God—The Forgiveness
of Sins—Love and Joy in the Spirit—The Warfare and the Armour of
Saints—The Love of Christians—The Earthly and Heavenly Citizenship—
Mutual Intercessions—Gleanings after Harvest—Bringing unto Christ—
Slowness in believing—Grace not given in Vain—The Refiner's Fire—The
Lost Crown—Faith in the Incarnation—Value of an Inspired Gospel—The
severe and social Virtues—Go and do thou likewise—Joy at hearing the
Bridegroom's Voice—The Strength of God in Man's Weakness—Hidden
with Christ in God—Do good, hoping for nothing again—The good ex-
change—War in Heaven—Healing and Peace—The Sacrament of Union—
They which shall be accounted Worthy.

Waterloo Place, London

Selection, adapted to the Seasons of the Ecclesiastical Year, from the "Parochial and Plain Sermons" of JOHN HENRY NEWMAN, B.D., sometime Vicar of St. Mary's, Oxford. Edited by the Rev. W. J. COPELAND, B.D., Rector of Farnham, Essex. Crown 8vo. 5s.

CONTENTS.

Advent:—Self-denial the Test of Religious Earnestness—Divine Calls—The Ventures of Faith—Watching. *Christmas Day*:—Religious Joy. *New Year's Sunday*:—The Lapse of Time. *Epiphany*:—Remembrance of Past Mercies—Equanimity—The Immortality of the Soul—Christian Manhood—Sincerity and Hypocrisy—Christian Sympathy. *Septuagesima*:—Present Blessings. *Sexagesima*:—Endurance the Christian's Portion. *Quinquagesima*:—Love the One Thing Needful. *Lent*:—The Individuality of the Soul—Life the Season of Repentance—Bodily Suffering—Tears of Christ at the Grave of Lazarus—Christ's Privations a Meditation for Christians—The Cross of Christ the Measure of the World. *Good Friday*:—The Crucifixion. *Easter Day*:—Keeping Fast and Festival. *Easter-Tide*:—Witnesses of the Resurrection—A Particular Providence as Revealed in the Gospel—Christ Manifested in Remembrance—The Invisible World—Waiting for Christ. *Ascension*:—Warfare the Condition of Victory. *Sunday after Ascension*:—Rising with Christ. *Whitsunday*:—The Weapons of Saints. *Trinity Sunday*:—The Mysteriousness of our Present Being. *Sundays after Trinity*:—Holiness Necessary for Future Blessedness—The Religious Use of Excited Feelings—The Self-wise Inquirer—Scripture a Record of Human Sorrow—The Danger of Riches—Obedience without Love, as instanced in the Character of Balaam—Moral Consequences of Single Sins—The Greatness and Littleness of Human Life—Moral Effects of Communion with God—The Thought of God the Stay of the Soul—The Power of the Will—The Gospel Palaces—Religion a Weariness to the Natural Man—The World our Enemy—The Praise of Man—Religion Pleasant to the Religious—Mental Prayer—Curiosity a Temptation to Sin—Miracles no Remedy for Unbelief—Jeremiah: a Lesson for the Disappointed—The Shepherd of our Souls—Doing Glory of God in Pursuits of the World.

"The selection has been made with great judgment, and the volume, which is daintily printed, has thus a very special value."—CHURCH TIMES.

"The publishers of the present volume have gathered together in a cheap and convenient form a series of Dr. Newman's earliest sermons, preached before he entered the Latin Church. These sermons are, of course, masterly, and, as they are not doctrinal, can be read with profit and pleasure by those who belong to the past as well as to the present creed of the learned doctor. The selection consists, with few exceptions, of sermons for the most important Church Festivals of the Year, and will be found admirably adapted for reading in the various seasons as they pass. To praise the noble language of Dr. Newman, an acknowledged master of English, would be superflu-

ous; and these sermons, composed in the vigour of his years, are marked with the rarest grandeur and breadth of thought, and can be read with profit and pleasure by all, the religious for their profound piety, and by the student of English for their purity of diction."

—MORNING POST.

"Those who, like ourselves, have long used and valued the eight volumes of Dr. Newman's Parochial Sermons, will be first to rejoice that a 'Selection' of about fifty sermons has been made, and issued in a handsome volume."

—LITERARY CHURCHMAN.

"Most of the subjects treated of are practical, and it is not necessary to say how they are treated by such a master as John Henry Newman. It is but fair to add that the selection seems to keep steadily clear of matter suggestive of polemics."—FREEMAN'S JOURNAL.

and at Oxford and Cambridge

Parochial and Plain Sermons. By JOHN

HENRY NEWMAN, B.D., formerly Vicar of St. Mary's, Oxford.
 Edited by the Rev. W. J. COPELAND, B.D., Rector of
 Farnham, Essex. New Edition. 8 Vols. Crown 8vo. 5s.
 each. Sold separately.

CONTENTS OF VOL. I.

Holiness necessary for Future Blessedness—The Immortality of the Soul—
 Knowledge of God's Will without Obedience—Secret Truths—Self-denial
 the Test of Religious Earnestness—The Spiritual Mind—Sins of Ignorance
 and Weakness—God's Commandments not grievous—The Religious use
 of exalted Feelings—Profession without Practice—Profession without
 Hypocrisy—Profession without Ostentation—Promising without Doing—
 Religious Emotion—Religious Faith Rational—The Christian Mysteries—
 The Self-wise Inquirer—Obedience the Remedy for Religious Perplexity
 —Times of Private Prayer—Forms of Private Prayer—The Resurrection
 of the Body—Witnesses of the Resurrection—Christian Reverence—The
 Religion of the Day—Scripture a Record of Human Sorrow—Christian
 Manhood.

CONTENTS OF VOL. II.

The World's Benefactors—Faith without Sight—The Incarnation—Martyrdom
 —Love of Relations and Friends—The Mind of Little Children—Cere-
 monies of the Church—The Glory of the Christian Church—His Conver-
 sion viewed in Reference to His Office—Secrecy and Suddenness of Divine
 Visitations—Divine Decrees—The Reverence due to Her—Christ, a
 Quickening Spirit—Saving Knowledge—Self-contemplation—Religious
 Cowardice—The Gospel Witnesses—Mysteries in Religion—The Indwell-
 ing Spirit—The Kingdom of the Saints—The Gospel, a Trust committed
 to us—Tolerance of Religious Error—Rebuking Sin—The Christian
 Ministry—Human Responsibility—Guilelessness—The Danger of Riches—
 The Powers of Nature—The Danger of Accomplishments—Christian Zeal
 —Use of Saints' Days.

CONTENTS OF VOL. III.

Abraham and Lot—Wilfulness of Israel in rejecting Samuel—Saul—Early years
 of David—Jeroboam—Faith and Obedience—Christian Repentance—
 Contracted Views in Religion—A particular Providence as revealed in
 the Gospel—Tears of Christ at the Grave of Lazarus—Bodily Suffering—
 The Humiliation of the Eternal Son—Jewish Zeal a Pattern to Christians
 —Submission to Church Authority—Contest between Truth and False-
 hood in the Church—The Church Visible and Invisible—The Visible
 Church an Encouragement to Faith—The Gift of the Spirit—Regenerating
 Baptism—Infant Baptism—The Daily Service—The Good Part of Mary—
 Religious Worship a Remedy for Excitements—Intercession—The Inter-
 mediate State.

CONTENTS OF VOL. IV.

The Strictness of the Law of Christ—Obedience without Love, as instanced in
 the Character of Balaam—Moral Consequences of Single Sins—Accept-
 ance of Religious Privileges compulsory—Reliance on Religious Observ-
 ances—The Individuality of the Soul—Chastisement amid Mercy—Peace
 and Joy amid Chastisement—The State of Grace—The Visible Church
 for the sake of the Elect—The Communion of Saints—The Church a

Waterloo Place, London

NEWMAN'S PAROCHIAL AND PLAIN SERMONS—

Continued.

Home for the Lonely—The Invisible World—The Greatness and Little-ness of Human Life—Moral Effects of Communion with God—Christ Hidden from the World—Christ Manifested in Remembrance—The Gain-saying of Korah—The Mysteriousness of our Present Being—The Ventures of Faith—Faith and Love—Watching—Keeping Fast and Festival.

CONTENTS OF VOL. V.

Worship, a Preparation for Christ's Coming—Reverence, a Belief in God's Presence—Unreal Words—Shrinking from Christ's Coming—Equanimity—Remembrance of past Mercies—The Mystery of Godliness—The State of Innocence—Christian Sympathy—Righteousness not of us, but in us—The Law of the Spirit—The New Works of the Gospel—The State of Salva-tion—Transgressions and Infirmities—Sins of Infirmary—Sincerity and Hypocrisy—The Testimony of Conscience—Many called, few chosen—Present Blessings—Endurance, the Christian's portion—Affliction a School of Comfort—The thought of God, the stay of the Soul—Love the one thing needful—The Power of the Will.

CONTENTS OF VOL. VI.

Fasting, a Source of Trial—Life, the Season of Repentance—Apostolic Absti-nence, a Pattern for Christians—Christ's Privations, a Meditation for Christians—Christ the Son of God made Man—The Incarnate Son, a Sufferer and Sacrifice—The Cross of Christ the Measure of the World—Difficulty of realizing Sacred Privileges—The Gospel Sign addressed to Faith—The Spiritual Presence of Christ in the Church—The Eucharistic Presence—Faith the Title for Justification—Judaism of the present day—The Fellowship of the Apostles—Rising with Christ—Warfare the Condi-tion of Victory—Waiting for Christ—Subjection of the Reason and Feel-ings to the Revealed Word—The Gospel Palaces—The Visible Temple—Offerings for the Sanctuary—The Weapons of Saints—Faith without Demonstration—The Mystery of the Holy Trinity—Peace in Believing.

CONTENTS OF VOL. VII.

The Lapse of Time—Religion, a Weariness to the Natural Man—The World our Enemy—The Praise of Men—Temporal Advantages—The Season of Epiphany—The Duty of Self-denial—The Yoke of Christ—Moses the Type of Christ—The Crucifixion—Attendance on Holy Communion—The Gospel Feast—Love of Religion, a new Nature—Religion pleasant to the Religious—Mental Prayer—Infant Baptism—The Unity of the Church—Steadfastness in the Old Paths.

CONTENTS OF VOL. VIII.

Reverence in Worship—Divine Calls—The Trial of Saul—The Call of David—Curiosity a Temptation to Sin—Miracles no remedy for Unbelief—Josiah, a Pattern for the Ignorant—Inward Witness to the Truth of the Gospel—Jeremiah, a Lesson for the Disappointed—Endurance of the World's Cen-sure—Doing Glory to God in Pursuits of the World—Vanity of Human Glory—Truth hidden when not sought after—Obedience to God the Way to Faith in Christ—Sudden Conversions—The Shepherd of our Souls—Religious Joy—Ignorance of Evil.

and at Oxford and Cambridge

Lectures on the Doctrine of Justification.

By JOHN HENRY NEWMAN, B.D., sometime Fellow of Oriel College, Oxford. New Edition. Crown 8vo. 5s.

CONTENTS.

Faith considered as the Instrument of Justification—Love considered as the Formal Cause of Justification—Primary Sense of the term Justification—Secondary Senses of the term Justification—Misuse of the term Just or Righteous—On the Gift of Righteousness—The Characteristics of the Gift of Righteousness—Righteousness viewed as a Gift and as a Quality—Righteousness the Fruit of our Lord's Resurrection—The Office of Justifying Faith—The Nature of Justifying Faith—Faith viewed relatively to Rites and Works—On preaching the Gospel—Appendix.

Sermons Bearing upon Subjects of the

Day. By JOHN HENRY NEWMAN, B.D., sometime Fellow of Oriel College, Oxford. Edited by the Rev. W. J. COPELAND, B.D., Rector of Farnham, Essex. New Edition. Crown 8vo. 5s.

CONTENTS.

The Work of the Christian—Saintliness not forfeited by the Penitent—Our Lord's Last Supper and His First—Dangers to the Penitent—The Three Offices of Christ—Faith and Experience—Faith and the World—The Church and the World—Indulgence in Religious Privileges—Connection between Personal and Public Improvement—Christian Nobleness—Joshua, a Type of Christ and His Followers—Elisha, a Type of Christ and His Followers—The Christian Church a continuation of the Jewish—The Principle of continuity between the Jewish and Christian Churches—The Christian Church an Imperial Power—Sanctity the Token of the Christian Empire—Condition of the Members of the Christian Empire—The Apostolical Christian—Wisdom and Innocence—Invisible Presence of Christ—Outward and Inward Notes of the Church—Grounds for Steadfastness in our Religious Profession—Elijah the Prophet of the Latter Days—Feasting in Captivity—The Parting of Friends.

Fifteen Sermons preached before the

University of Oxford, between A.D. 1826 and 1843. By JOHN HENRY NEWMAN, B.D., sometime Fellow of Oriel College, Oxford. New Edition. Crown 8vo. 5s.

CONTENTS.

The Philosophical Temper first enjoined by the Gospel—The Influence of Nature and Revealed Religion respectively—Evangelical Sanctity the Perfection of Natural Virtue—The Usurpations of Reason—Personal Influence, the means of Propagating the Truth—Our Justice, as a Principle of Divine Governance—Contest between Faith and Light—Human Responsibility, as Independent of Circumstances—Wilfulness the Sin of Saul—Faith and Reason, contrasted as Habits of Mind—The Nature of Faith in Relation to Reason—Love the Safeguard of Faith against Superstition—Implicit and Explicit Reason—Wisdom, as contrasted with Faith and with Bigotry—The Theory of Developments in Religious Doctrine.

Waterloo Place, London

The Catholic Sacrifice. Sermons Preached

at All Saints, Margaret Street. By the Rev. BERDMORE COMPTON, M.A., Vicar of All Saints, Margaret Street. Crown 8vo. 5s.

CONTENTS.

The Eucharistic Life—The Sacrifice of Sweet Savour—The Pure Offering—The Catholic Oblation—The Sacrificial Feast—The Preparation for the Eucharist—The Introductory Office—The Canon—Degrees of Apprehension—The Fascination of Christ Crucified—The Shewbread—Consecration of Worship and Work—Water, Blood, Wine—The Blood of Sprinkling—The Mystery of Sacraments—The Oblation of Gethsemane—Offertory and Tribute Money.

The Sayings of the Great Forty Days,

between the Resurrection and Ascension, regarded as the Outlines of the Kingdom of God. In Five Discourses. With an Examination of Dr. Newman's Theory of Development. By GEORGE MOBERLY, D.C.L., Bishop of Salisbury. Fifth Edition. Crown 8vo. 5s.

Plain Sermons, preached at Brighthstone.

By GEORGE MOBERLY, D.C.L., Bishop of Salisbury. Third Edition. Crown 8vo. 5s.

CONTENTS.

Except a Man be Born again—The Lord with the Doctors—The Draw-Net—will lay me down in Peace—Ye have not so learned Christ—Trinity Sunday—My Flesh is Meat indeed—The Corn of Wheat dying and multiplied—The Seed Corn springing to new Life—I am the Way, the Truth, and the Life—The Ruler of the Sea—Stewards of the Mysteries of God—Ephphatha—The Widow of Nain—Josiah's Discovery of the Law—The Invisible World: Angels—Prayers, especially Daily Prayers—They all with one consent began to make excuse—Ascension Day—The Comforter—The Tokens of the Spirit—Elijah's Warning, Fathers and Children—Thou shalt see them no more for ever—Baskets full of Fragments—Harvest—The Marriage Supper of the Lamb—The Last Judgment.

Sermons preached at Winchester Col-

lege. By GEORGE MOBERLY, D.C.L., Bishop of Salisbury. 2 Vols. Small 8vo. 6s. 6d. each. Sold separately.

and at Oxford and Cambridge

Sermons, Parochial and Occasional.

By J. B. MOZLEY, D.D., late Canon of Christ Church, and
Regius Professor of Divinity in the University of Oxford.
Crown 8vo. 7s. 6d.

CONTENTS.

The Right Eye and the Right Hand—Temptation treated as Opportunity—The Influences of Habit on Devotion—Thought for the Morrow—The Relief of Utterance—Seeking a Sign—David Numbering the People—The Heroism of Faith—Proverbs—The Teaching of Events—Growing Worse—Our Lord the Sacrifice for Sin—The Parable of the Sower—The Religious Enjoyment of Nature—The Threefold Office of the Holy Spirit—Wisdom and Folly Tested by Experience—Moses, a Leader—The Unjust Steward—Sowing to the Spirit—True Religion a Manifestation—St. Paul's Exaltation of Labour—Jeremiah's Witness against Idolatry—Isaiah's Estimate of Worldly Greatness—The Shortness of Life—The Endless State of Being—The Witness of the Apostles—Life a Probation—Christian Mysteries the Common Heritage—Our Lord's Hour—Fear—The Educating Power of Strong Impressions—The Secret Justice of Temporal Providence—Jacob as a Prince Prevailing with God.

"His sermons are the solemn and piercing reflections of a man who intently scrutinizes the world and God's dealings with it for the spiritual benefit of himself and others. The poetry of his sermons is unsought for, and results, where it exists, from a desire to give adequate expression to an intense appreciation of what is in itself elevated and astonishing; and if he is thus lifted into simile or metaphor, it is because he is at a loss to convey in any other way the height or depth or breadth of what he sees."
—GUARDIAN.

"All who have read the 'University Sermons,' or the volume entitled the 'Ruling Ideas as in the Early Ages,' of the late Dr. Mozley, are aware with what unusual profundity and originality of thought they are marked; and

by all such this further instalment of Dr. Mozley's sermons will be welcomed. They will be of great use to the clergy in the preparation of their own discourses; they will be of still greater use to them if read and studied privately by way of mental discipline."
—LITERARY CHURCHMAN.

"We may say at once, and after reading nearly every page of it, that there is not one sermon here devoid of interest, and there is not one which does not bear the same stamp which was impressed upon the great University Series. . . . No man can read these sermons without feeling his conscience stirred and cleared, and if he has any good in him, without feeling his will braced for fresh efforts."
—CHURCH BELLS.

Seven Addresses delivered at S.

Paul's Cathedral at the Mid-Day Service, Good Friday, 1879.
By V. S. S. COLES, M.A., Rector of Shepton Beauchamp.
Small 8vo. 1s.

CONTENTS.

Forgiveness of Sin, the First Great Need—True Prayer, the Means of Forgiveness—Privilege of Forgiven Souls—Suffering of the Human Soul—Suffering of the Human Body—Perseverance in Effort—Trust in God.

Waterloo Place, London

Sermons preached before the Uni-

versity of Oxford, and on various occasions. By J. B. MOZLEY, D.D., late Canon of Christ Church, and Regius Professor of Divinity, Oxford. Fourth Edition. Crown 8vo. 7s. 6d.

CONTENTS.

The Roman Council—The Pharisees—Eternal Life—The Reversal of Human Judgment—War—Nature—The Work of the Spirit on the Natural Man—The Atonement—Our Duty to Equals—The Peaceful Temper—The Strength of Wishes—The unspoken Judgment of Mankind—The true test of Spiritual Birth—Ascension Day—Gratitude—The Principle of Emulation—Religion the First Choice—The Influence of Dogmatic Teaching on Education.

"There are sermons in it which, for penetrating insight into the mysteries and anomalies of human character, its power of holding together strange opposites, its capacity for combination, for disguise, and unconscious transformation, are as wonderful, it may almost be said as terrible, in their revelations and suggestions as are to be found anywhere. There are four sermons, one on the 'Pharisees,' one on 'Eternal Life,' one on the 'Reversal of Human Judgment,' the fourth on the 'Unspoken Judgment of Mankind,' which must almost make an epoch in the thought and history of any one who reads them and really takes in what they say. There is in them a kind of Shakespearian mixture of subtlety of remark with boldness and directness of phrase, and with a grave, pathetic irony, which is not often characteristic of such compositions."—TIMES.

"These are unusually remarkable sermons. They are addressed to educated, reflective, and, in some cases, philosophical readers, and they exhibit, by turns or in combination, high philosophical power, a piercing appreciation of human motives, vivid conceptions, and a great power of clothing those conceptions in the language of trenchant aphorism, or lofty, earnest poetry."—GUARDIAN.

"A new gleam of religious genius. . . . Keen simplicity and reality in the way of putting things is characteristic of these sermons of Dr. Mozley's, but not less characteristic of them—and this is what shows that the Christian faith has in him appealed to a certain original faculty of the kind which we call 'genius'—is the instinctive sympathy which he seems to have with the subtler shades of Christ's teaching, so as to make it suddenly seem new to us, as well as more wonderful than ever."—SPECTATOR.

"The volume possesses intrinsic merits so remarkable as to be almost unique. . . . There is scarcely a sermon in it which does not possess eloquence, in a very true sense, of a high order. But it is the eloquence not so much of language as of thought. It is the eloquence of concentration, of vigorous grasp, of delicate irony, of deep but subdued pathos, of subtle delicacy of touch, of broad strong sense; it impresses the mind rather than strikes the ear. We cannot help feeling, as we read, not only that the preacher means what he says, but that he has taken pains to think out his meaning, and has applied to the process the whole energy and resources of no common intellect."—SATURDAY REVIEW.

and at Oxford and Cambridge

Sermons. By HENRY MELVILL, B.D., late

Canon of St. Paul's, and Chaplain in Ordinary to the Queen.

New Edition. 2 Vols. Crown 8vo. 5s. each. Sold separately.

CONTENTS OF VOL. I.

The First Prophecy—Christ the Minister of the Church—The Impossibility of Creature-Merit—The Humiliation of the Man Christ Jesus—The Doctrine of the Resurrection viewed in connection with that of the Soul's Immortality—The Power of Wickedness and Righteousness to reproduce themselves—The Power of Religion to strengthen the Human Intellect—The Provision made by God for the Poor—St. Paul, a Tent-Maker—The Advantages of a state of Expectation—Truth as it is in Jesus—The Difficulties of Scripture.

CONTENTS OF VOL. II.

Jacob's Vision and Vow—The continued Agency of the Father and the Son—The Resurrection of Dry Bones—Protestantism and Popery—Christianity a Sword—The Death of Moses—The Ascension of Christ—The Spirit upon the Waters—The Proportion of Grace to Trial—Pleading before the Mountains—Heaven—God's Way in the Sanctuary.

"Every one who can remember the days when Canon Melvill was the preacher of the day, will be glad to see these four-and-twenty of his sermons so nicely reproduced. His Sermons were all the result of real study and genuine reading, with far more theology in them than those of many who make much more profession of theology. There are sermons here which we can personally remember; it has been a pleasure to us to be reminded of them, and we are glad to see them brought before the present generation. We hope that they may be studied, for they deserve it thoroughly."—LITERARY CHURCHMAN.

"The Sermons of Canon Melvill, now republished in two handy volumes, need only to be mentioned to be sure of a hearty welcome. Sound learning,

well-weighed words, calm and keen logic, and solemn devoutness, mark the whole series of masterly discourses, which embrace some of the chief doctrines of the Church, and set them forth in clear and Scriptural strength."—STANDARD.

"The Sermons abound in thought, and the thoughts are couched in English which is at once elegant in construction and easy to read."—CHURCH TIMES.

"Henry Melvill's intellect was large, his imagination brilliant, his ardour intense, and his style strong, fervid, and picturesque. Often he seemed to glow with the inspiration of a prophet."—AMERICAN QUARTERLY CHURCH REVIEW.

Lectures delivered at St. Margaret's,

Lothbury. By HENRY MELVILL, B.D., late Canon of St.

Paul's, and Chaplain in Ordinary to the Queen. New Edition.

Crown 8vo. 5s.

CONTENTS.

The Return of the Dispossessed Spirit—Honey from the Rock—Easter—The Witness in Oneself—The Apocrypha—A Man a Hiding-place—The

Waterloo Place, London

MELVILL'S LOTHBURY LECTURES—*Continued.*

Hundredfold Recompense—The Life more than Meat—Isaiah's Vision—St. John the Baptist—Building the Tombs of the Prophets—Manifestation of the Sons of God—St. Paul's Determination—The Song of Moses and the Lamb—The Divine Longsuffering—Sowing the Seed—The Great Multitude—The Kinsman Redeemer—St. Barnabas—Spiritual Decline.

Sermons on Certain of the Less

Prominent Facts and References in Sacred Story. By HENRY MELVILL, B.D., late Canon of St. Paul's, and Chaplain in Ordinary to the Queen. New Edition. 2 Vols. Crown 8vo. 5s. each. Sold separately.

CONTENTS OF VOL. I.

The Faith of Joseph on his Death-bed—Angels as Remembrancers—The Burning of the Magical Books—The Parting Hymn—Cesar's Household—The Sleepless Night—The Well of Bethlehem—The Thirst of Christ—The second Delivery of the Lord's Prayer—Peculiarities in the Miracle in the Coasts of Decapolis—The Latter Rain—The Lowly Errand—Nehemiah before Artaxerxes—Jabez.

CONTENTS OF VOL. II.

The Young Man in the Linen Cloth—The Fire on the Shore—The Finding the Guest-Chamber—The Spectre's Sermon a truism—Various Opinions—The Misrepresentations of Eve—Seeking, after Finding—The Bird's Nest—Angels our Guardians in trifles—The appearance of failure—Simon the Cyrenian—The power of the Eye—Pilate's Wife—Examination of Cain.

"We are glad to see this new edition of what we have always considered to be Melvill's best sermons, because in them we have his best thoughts. . . . Many of these sermons are the strongest arguments yet adduced for internal evidence of the veracity of the Scriptural narratives."—STANDARD.

"Unusually interesting. . . . No one can read these sermons without deriving instruction from them, without being compelled to acknowledge that new light has been cast for him on numerous passages of Scripture, which he must henceforth read with greater intelligence and greater interest than before."—EDINBURGH COURANT.

"For skill in developing the significance of the less prominent facts of Holy Scripture no one could compete with the late Canon Melvill, four volumes of whose discourses—

two of them occupied entirely with his sermons on subjects of this class—are before us. His preaching was unique. He selected for the most part texts that are not frequently treated, and when he chose those of a more ordinary character, he generally presented them in a new light, and elicited from them some truth which would not have suggested itself to any other preacher. He was singularly ingenious in some of his conceptions, and wonderfully forcible and impressive in his mode of developing and applying them."—NONCONFORMIST.

"The publishers of these well-known, almost classic sermons, have conferred a boon on all lovers of our pulpit literature by this beautiful, portable edition of some of the most brilliant and original discourses that have been delivered to this generation."—BRITISH QUARTERLY REVIEW.

and at Oxford and Cambridge

Selection from the Sermons preached

during the Latter Years of his Life, in the Parish Church of Barnes, and in the Cathedral of St. Paul's. By HENRY MELVILL, B.D., late Canon of St. Paul's, and Chaplain in Ordinary to the Queen. New Edition. 2 Vols. Crown 8vo. 5s. each. Sold separately.

CONTENTS OF VOL. I.

The Parity of the consequences of Adam's Transgression and Christ's Death—The Song of Simeon—The Days of Old—Omissions of Scripture—The Madman in Sport—Peace, Peace, when there is no Peace—A very lovely Song—This is that King Ahaz—Ariel—New Wine and Old Bottles—Demas—Michael and the Devil—The Folly of Excessive Labour—St. Paul at Philippi—Believing a Lie—The Prodigal Son—The Foolishness of Preaching—Knowledge and Sorrow—The Unjust Steward—The Man born blind.

CONTENTS OF VOL. II.

Rejoicing as in Spoil—Satan a Copyist—The binding the Tares into Bundles—Two walking together—Agreeing with the Adversary—God speaking to Moses—Hoping in Mercy—Faith as a Grain of Mustard Seed—Mary's Recompense—War in Heaven—Glory into Shame—The Last Judgment—Man like to Vanity—God so Loved the World—Saul—And what shall this Man do?—The Sickness and Death of Elisha—Abiding in our Callings—Trinity Sunday.

"The main characteristics of Canon Melvill's sermons are these—they are not polemical; the odium theologicum is nowhere to be found in them, and nowhere is the spirit of true Christian charity and love absent from them. This will widen their usefulness, for they will on this account make a ready way amongst all sects and creeds of professing Christians. Again, these sermons are eminently practical and devotional in their tone and aim. The truths here proclaimed pierce the heart to its very core, so true is the preacher's aim, so vigorous is the force with which he shoots the convictions of his own heart into the hearts of his hearers."

—STANDARD.

"There are in the sermons before us all Melvill's wonted grace of diction, strength of reasoning, and aptness of illustration."—WEEKLY REVIEW.

"Two other volumes of the late

Canon Melvill's sermons contain forty discourses preached by him in his later years, and they are prefaced by a short memoir of one of the worthiest and most impressive preachers of recent times."—EXAMINER.

"Many years have now elapsed since we first heard Henry Melvill. But we can still recall the text, the sermon, the deep impression made upon us by the impassioned eloquence of the great preacher. It was our first, and very profitable experience of what influence there resides in the faithful preaching of the Gospel of the Lord Jesus Christ. For while it was impossible to be indifferent to the messenger, yet the message was brought home by him to the heart and to the conscience. It is pleasant in these, the latest sermons delivered by Mr. Melvill, to find the same faithful utterance."—CHRISTIAN OBSERVER.

Waterloo Place, London

The Life of Justification. A Series of

Lectures delivered in Substance at All Saints', Margaret Street.

By the Rev. GEORGE BODY, B.A., Rector of Kirkby Misperton.
Fifth Edition. Crown 8vo. 4s. 6d.

CONTENTS.

Justification the Want of Humility—Christ our Justification—Union with Christ
the Condition of Justification—Conversion and Justification—The Life of
Justification—The Progress and End of Justification.

"On the whole we have rarely met into the current language of to-day."
with a more clear, intelligible and per- —UNION REVIEW.
suaive statement of the truth as re-
gards the important topics on which
the volume treats. Sermon II. in par-
ticular, will strike every one by its
eloquence and beauty, but we scarcely
like to specify it, lest in praising it we
should seem to disparage the other por-
tions of this admirable little work."—
CHURCH TIMES.

"These discourses show that their
author's position is due to something
more and higher than mere fluency,
festiculation, and flexibility of voice.
He appears as having drunk deeply
at the fountain of St. Augustine, and
as understanding how to translate the
burning words of that mighty genius
into the current language of to-day."
—LITERARY CHURCHMAN.

The Life of Temptation. A Course of

Lectures delivered in Substance at St. Peter's, Eaton Square ;
also at All Saints', Margaret Street. By the Rev. GEORGE
BODY, B.A., Rector of Kirkby Misperton. Fourth Edition.
Crown 8vo. 4s. 6d.

CONTENTS.

The Leading into Temptation—The Rationale of Temptation—Why we are
Tempted—Safety in Temptation—With Jesus in Temptation—The End of
Temptation.

"Regeneration and conversion seem
here to occupy their proper places in the
Christian economy, and the general
subject of temptation is worked out
with considerable ability."—CHURCH
TIMES.

"This is another volume of simple,

earnest, soul-stirring words, dealing
with the mysteries of Christian ex-
perience."—LONDON QUARTERLY RE-
VIEW.

"A collection of sermons, pious,
earnest, and eloquent."—ENGLISH
CHURCHMAN.

and at Oxford and Cambridge

Sermons on Special Occasions. By

DANIEL MOORE, M.A., Chaplain in Ordinary to the Queen, and Vicar of Holy Trinity, Paddington. Crown 8vo. 7s. 6d.

CONTENTS.

The Words of Christ imperishable—The Gospel Welcome—The Conversion of St. Paul—The Christian's Mission—Business and Godliness—Soberness and Watchfulness—The Joy of the Disciples at the Resurrection—The Saviour's Ascension—Jesus in the Midst—The Moral Attractions of the Cross—The Gospel Workmen—The Work of the Holy Spirit—The Doctrine of the Holy Trinity—The Law of Moral Recompenses—The Goodness of King Joash—The Tenderness of Christ—Christ our Example in Youth—Jacob in Life and in Death—The Spiritual Mind—Britain's Obligations to the Gospel—The Throne in Mourning—Prayer and Providence—The Unsearchableness of God.

The Age and the Gospel; Four Sermons preached before the University of Cambridge, at the Hulsean Lecture, 1864. With a Discourse on Final Retribution. By DANIEL MOORE, M.A., Chaplain in Ordinary to the Queen, and Vicar of Holy Trinity, Paddington. Crown 8vo. 5s.

The Mystery of the Temptation: a

Course of Lectures. By the Rev. W. H. HUTCHINGS, M.A., Sub-Warden of the House of Mercy, Clewer. Crown 8vo. 4s. 6d.

CONTENTS.

The Entrance into the Temptation—The Fast—The Personality of Satan—The First Temptation—The Second Temptation—The Third Temptation—The End of the Temptation.

"We can mention with unmixed praise a series of lectures on 'The Mystery of the Temptation,' by Mr. Hutchings of Clewer. They are deeply thoughtful, full, and well written, in a style which, from its calmness and dignity, befits the subject."—GUARDIAN.

"This book is one of the refreshing proofs still occasionally met with that the traditional culture and refinement of the Anglican clergy is not quite exhausted, nor its exhaustion implied, by the endless and vulgar controversies that fill the columns of religious newspapers. The sober earnestness that

has always been a characteristically Anglican virtue has not failed in a preacher like Mr. Hutchings."—ACADEMY.

"Students of Scripture will find in 'The Mystery of the Temptation' sound reasoning, the evidences of close study, and the spirit of reverence and fervent faith."—MORNING POST.

"This is a volume of lectures which will repay serious study. They are earnest to the last degree."—LITERARY CHURCHMAN,

"Very good indeed."—NEW YORK CHURCH JOURNAL.

Waterloo Place, London

The Religion of the Christ: its Historic and Literary Development considered as an Evidence of its Origin. Being the Bampton Lectures for 1874. By the Rev. STANLEY LEATHES, M.A., Minister of St. Philip's, Regent Street, and Professor of Hebrew, King's College, London. Second Edition. Crown 8vo. 7s. 6d.

The Witness of the Old Testament to Christ. Being the Boyle Lectures for the year 1868. By the Rev. STANLEY LEATHES, M.A., Minister of St. Philip's, Regent Street, and Professor of Hebrew, King's College, London. 8vo. 9s.

The Witness of St. Paul to Christ. Being the Boyle Lectures for 1869. With an Appendix on the Credibility of the Acts, in Reply to the Recent Strictures of Dr. Davidson. By the Rev. STANLEY LEATHES, M.A., Minister of St. Philip's, Regent Street, and Professor of Hebrew, King's College, London. 8vo. 10s. 6d.

The Witness of St. John to Christ. Being the Boyle Lectures for 1870. With an Appendix on the Authorship and Integrity of St. John's Gospel, and the Unity of the Johannine Writings. By the Rev. STANLEY LEATHES, M.A., Minister of St. Philip's, Regent Street, and Professor of Hebrew, King's College, London. 8vo. 10s. 6d.

Short Sermons on the Psalms in their Order. Preached in a Village Church. By W. J. STRACEY, M.A., Rector of Oxnead, and Vicar of Buxton, Norfolk, formerly Fellow of Magdalen College, Cambridge. Crown 8vo.

Vol. I.—Psalms I—XXV. 5s.

Vol. II.—Psalms XXVI—LI. 5s.

and at Oxford and Cambridge

c

Sermons Preached in the Temporary

Chapel of Keble College, Oxford, 1870—1876. Second Edition. Crown 8vo. 6s.

CONTENTS.

The Service of God the Principle of Daily Life—The Costliness of Acceptable Offerings—The Hearing of Sermons—The Missionary Character of all Christian Lives—The Revelation of the Son as well in Nature as in the Incarnation—The New Chapel—The Secret of Spiritual Strength—The Preparation of Lent—The Spirit of the Daily Services: I. The Spiritual Sacrifice of the Universal Priesthood. II. Offering to God of His Own—The Life of Love—The Resurrection—Redeeming the Time—The Devotional Study of Holy Scripture—Conversion—Conversation—Enthusiasm—Growth in the Knowledge of God—The Imitation of Christ—Manliness—Truth—Saints' Days—Eternity—Life.

Farewell Counsels of a Pastor to his

Flock, on Topics of the Day. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Third Edition. Small 8vo. 4s.

CONTENTS.

Absolution—Ritualism—The Doctrine of the Eucharist—The Atonement—The Stability of an Orthodox Faith—The Stability of Personal Religion—On Preaching Christ Crucified—The Responsibility of Hearers.

The Doctrine of the Cross: specially

in its relation to the Troubles of Life. Sermons preached during Lent in the Parish Church of New Windsor by HENRY J. ELLISON, M.A. (sometime Vicar of Windsor), Honorary Chaplain to the Queen, Honorary Canon of Christ Church, and Rector of Haseley, Oxon. Small 8vo. 2s. 6d.

CONTENTS.

The Troubles of Life—The Doctrine of the Cross—The Christian Crucified with Christ—The Cross of Chastisement—The Cross of Trial—Voluntary Crosses—The Crown.

The Way of Holiness in Married Life.

A Course of Sermons preached in Lent. By the Rev. HENRY J. ELLISON, M.A., Hon. Canon of Christ Church, and Vicar of New Windsor, Berks. Second Edition. Small 8vo. 2s. 6d.

Waterloo Place, London

Sermons Preached in the Parish

Church of Barnes, 1871 to 1876. By PETER GOLDSMITH MEDD, M.A., Rector of North Cerney, Hon. Canon of St. Albans, and Examining Chaplain to the Bishop; late Senior Fellow of University College, Oxford, and Rector of Barnes. Crown 8vo. 7s. 6d.

CONTENTS.

Thankfulness for God's Mercies—Subjection to the Civil Power—Christ's Prophecy of the End—God's Purpose of Love in Creation—The Introduction of Evil into the Creation—Christian Love—Christianity a Religion of Self-Denial—The Nature of Sin—The Consequences of Sin (No. 1)—The Consequences of Sin (No. 2)—The Remedy of Sin (No. 1)—The Remedy of Sin (No. 2)—With Christ in Paradise—The Remedy of Sin (No. 3)—The Remedy of Sin (No. 4)—Christ the Resurrection and the Life—The Hope of the Resurrection—The Three Resurrections—The Hope of the Christian—The Publican's Prayer—The Conflict of Flesh and Spirit—Christian Unity—The Duty of Forgiveness—Present Salvation—The Marks of the Children of God—Against Religious Narrowness—The Necessity of Meditation on Religious Subjects—The Need of Effort in the Christian Life—Bodily Works of Mercy—The Athanasian Creed—Conscious Religion—The Comfort of the Christian Faith—Appendix.

"The special merit of his volume is its thoughtfulness; and as Mr. Medd writes in a very condensed style, the thirty-two sermons which he has given us contain a great deal more of valuable matter than many books of much larger bulk. . . . We believe that many of our readers, among the clergy as well as the laity, will thank us for having drawn their attention to the excellences of the volume before us."—GUARDIAN.

"They range over a wide circle of subjects, theological and practical; but are always full, vigorous, and energetic, yet with a sobriety of style and an elegance of treatment that must have charmed the hearer just as they win upon the reader. We do

not often meet with a volume of discourses of such uniform excellence. Nothing hazardous is attempted; but in all that he attempts Mr. Medd entirely succeeds. The teaching is plain, direct, and effective; while the breadth of view and the liberality of sentiment are most refreshing in these days when the sermon is too often made a party manifesto. Professor Blackie would find in them both 'vigour' and 'grace.' And the reader will also find in them a considerable knowledge of the heart, an intelligent comprehension of the Christian system, much lucid exposition of Scriptural truth, and a forcible application of it to the human conscience."—SCOTTISH GUARDIAN.

The Permanence of Christianity. Con-

sidered in Eight Lectures preached before the University of Oxford, in the year 1872, on the Foundation of the late Rev. John Bampton, M.A. By JOHN RICHARD TURNER EATON, M.A., late Fellow and Tutor of Merton College, Rector of Lapworth, Warwickshire. 8vo. 12s.

and at Oxford and Cambridge

The Christian Character; Six Sermons

preached in Lent. By JOHN JACKSON, D.D., Bishop of London. Seventh Edition. Small 8vo. 3s. 6d.

The Reconciliation of Reason and

Faith. Being Sermons on Faith, Evil, Sin and Suffering, Immortality, God, Science, Prayer, and other Subjects. By REGINALD E. MOLYNEUX, M.A. Crown 8vo. 4s.

The Soul in its Probation: Sermons

Preached at the Church of S. Alban the Martyr, Holborn, on the Sundays in Lent, 1873. By the Rev. F. N. QXENHAM, M.A. 8vo. 5s.

The Last Three Sermons preached at

Oxford by PHILIP N. SHUTTLEWORTH, D.D., sometime Lord Bishop of Chichester. Justification through Faith—The Merciful Character of the Gospel Covenant—The Sufficiency of Scripture a Rule of Faith. To which is added a Letter addressed in 1841 to a Young Clergyman, now a Priest in the Church of Rome. New Edition. Small 8vo. 2s. 6d.

Not Tradition but Scripture. By the

late PHILIP NICHOLAS SHUTTLEWORTH, D.D., Warden of New College, Oxford, and Rector of Foxley, Wilts, afterwards Bishop of Chichester. Fourth Edition. Crown 8vo. 3s. 6d.

7. Religious Education.

A Key to Christian Doctrine and Prac-

tice, founded on the Church Catechism. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer," &c. &c. Small 8vo. 2s. 6d.

Forming a Volume of "Keys to Christian Knowledge."

"Of cheap and reliable text-books of this nature there has hitherto been a great want. We are often asked to recommend books for use in Church Sunday-schools, and we therefore take this opportunity of saying that we know of none more likely to be of service both to teachers and scholars than these 'Keys.'—CHURCHMAN'S SHILLING MAGAZINE.

"This is another of Mr. Blunt's most useful manuals, with all the precision of a school book, yet diverging

into matters of practical application so freely as to make it most serviceable, either as a teacher's suggestion book, or as an intelligent pupil's reading book."—LITERARY CHURCHMAN.

"Will be very useful for the higher classes in Sunday-schools, or rather for the fuller instruction of the Sunday-school teachers themselves, where the parish priest is wise enough to devote a certain time regularly to their preparation for their voluntary task."—UNION REVIEW.

Household Theology: a Handbook of

Religious Information respecting the Holy Bible, the Prayer Book, the Church, the Ministry, Divine Worship, the Creeds, &c. &c. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer," &c. &c. New Edition. Small 8vo. 3s. 6d.

CONTENTS.

The Bible—The Prayer Book—The Church—Table of Dates—Ministerial Offices—Divine Worship—The Creeds—A Practical Summary of Christian Doctrine—The Great Christian Writers of Early Times—Ancient and Modern Heresies and Sects—The Church Calendar—A short explanation of Words used in Church History and Theology—Index.

and at Oxford and Cambridge

Manuals of Religious Instruction.

Edited by JOHN PILKINGTON NORRIS, B.D., Canon of Bristol, Vicar of St. Mary, Redcliffe, and Examining Chaplain to the Bishop of Manchester.

3 Volumes. Small 8vo. 3s. 6d. each. Sold separately.

The Old Testament.

The New Testament.

The Prayer Book.

On each Volume in Five Parts. 1s. each Part.

[These Manuals are intended to supply a five years' course of instruction for young people between the ages of thirteen and eighteen.

It will be seen that fifteen small graduated text-books are provided :—

Five on the Old Testament ;

Five on the New Testament ;

Five on the Catechism and Liturgy.

In preparing the last, the Editor has thought it best to spread the study of the Catechism over several years, rather than compress it into one.

This may give rise to what may appear some needless repetition. But the Lessons of our Catechism are of such paramount importance, that it seems desirable to keep it continually in our Pupils' hands, as the best key to the study of the Prayer Book.

There has been a grievous want of *definiteness* in our young people's knowledge of Church doctrine. Especially have the Diocesan Inspectors noticed it in our Pupil Teachers. It has arisen, doubtless, from their Teachers assuming that they had clear elementary ideas about religion, in which really they had never been grounded. It is therefore thought not too much to ask them to give one-third of their time to the study of the Prayer Book.

In the Old Testament and New Testament Manuals the greatest pains have been taken to give them such a character as shall render it impossible for them to supersede the Sacred Text. Two main objects the writers of the Old and New Testament Manuals have proposed to themselves; first, to stimulate interest; second, to supply a sort of running commentary on the inspired page. Especial pains have been taken to draw the reader's attention to the *spiritual* teaching of Holy Scripture, and to subordinate to this the merely historical interest.

The writer of the Old Testament Manual has made it his endeavour to help the reader to see our Lord Christ in Law, in Psalms, in Prophets.

The New Testament Manual is confined to the Gospels and Acts. It was found impossible to include any of the Epistles. But the Fourth Part of the Prayer Book Manual will in some measure supply this deficiency.

Although they were originally prepared with special regard to Pupil Teachers, they will be found adapted also for all students of a like age (from thirteen to eighteen) who have not access to many books.]

Waterloo Place, London

Rudiments of Theology. A First Book

for Students. By JOHN PILKINGTON NORRIS, B.D., Canon of Bristol, Vicar of St. Mary, Redcliffe, and Examining Chaplain to the Bishop of Manchester. Second Edition, revised. Crown 8vo. 7s. 6d.

"It is altogether a remarkable book. We have seldom seen clear, incisive reasoning, orthodox teaching, and wide-mindedness in such happy combination."—LITERARY CHURCHMAN.

"A most useful book for theological students in the earlier part of their course. . . . The book is one for which the Church owes a debt of gratitude to Canon Norris, combining, as it does, orthodoxy and learning, and logical accuracy of definition with real charity. We heartily commend it."—JOHN BULL.

"We can recommend this book to theological students as a useful and compendious manual. It is clear and well arranged. . . . We venture to believe that, on the whole, he is a very fair exponent of the teaching of the English Church, and that his book may be profitably used by those for whom it is chiefly intended—that is, candidates for ordination."—SPECTATOR.

"This unpretending work supplies a real desideratum. . . . It seeks to lead us from the shifting sands of human systems to the solid ground of Divine revelation, wisely recognising as its most trustworthy interpreters those who came nearest to its times,

and directing the student's mind to 'what the early Fathers thought and wrote in the days when the Church's theologians had to hold their own against an adverse world.'"—GUARDIAN.

"This work was prepared as a handbook for theological students. But it is to reach a far wider field. It is capable of doing a most important service among all classes. We have seldom, if ever, met a more satisfactory or a clearer presentation of the fundamental facts of theology than those given in these pages. . . . The author has the rare faculty—it amounts really to genius—of saying just the thing that ought to be said, and of presenting any truth in such a shape that the reader can easily take hold of it and make it his own. . . . We commend this work to Churchmen generally as one from which all can derive profit. To the Clergy it will serve as a model method of dogmatic teaching, and to the laity it will be a rich storehouse of information concerning the things to be believed. . . . The whole thing is so admirable in tone, arrangement, and style that it will, no doubt, become universally popular."—CHURCHMAN (NEW YORK).

The Young Churchman's Companion

to the Prayer Book. By the Rev. J. W. GEDGE, M.A., Winchester Diocesan Inspector of Schools for West Surrey and the Channel Islands. (Recommended by the late and present Lord Bishops of Winchester.)

Part I.—Morning and Evening Prayer and Litany.

Part II.—Baptismal and Confirmation Services.

Part III.—Holy Communion.

18mo., 1s. each Part; or in paper cover, 6d.

and at Oxford and Cambridge

A Catechism on Gospel History, inculcating Church Doctrine. By the Rev. SAMUEL KETTLEWELL, M.A., late Vicar of St. Mark's, Leeds. Third Edition. Small 8vo. 3s. 6d.

"This work has deservedly reached a third edition. Originally composed when its author was at Leeds, its usefulness was tested in the parish church schools there. It has since been enlarged and carefully revised, and will be found exceedingly well suited for the use of parents in giving religious instruction to their own children, as well as for teachers generally."—NATIONAL CHURCH.

"Sunday-school teachers and others engaged in the instruction of the young will find in its pages many useful suggestions."—ROCK.

A Help to Catechizing. For the Use of Clergymen, Schools, and Private Families. By JAMES BEAVEN, D.D., formerly Professor of Divinity in the University of King's College, Toronto. New Edition. 18mo. 2s.

Catechetical Exercises on the Apostles' Creed; chiefly from Bp. Pearson. By EDWARD BICKERSTETH, D.D., Dean of Lichfield. New Edition. 18mo. 2s.

Questions illustrating the Thirty-Nine Articles of the Church of England, with Proofs from Holy Scripture, and the Primitive Church. By EDWARD BICKERSTETH, D.D., Dean of Lichfield. Sixth Edition. Small 8vo. 3s. 6d.

The Idle Word: Short Religious Essays upon the Gift of Speech. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Fourth Edition. Small 8vo. 3s.

CONTENTS.

The Connexion of Speech with Reason—The Connexion of Speech with Reason—The Heavenly Analogy of the Connexion of Speech with Reason—An Idle Word Defined from the Decalogue—An Idle Word defined from the Decalogue—What is an Idle Word?—Words of Business and innocent Recreation not Idle—Speech the Instrument of Prophecy and Sacrifice—Hints for the Guidance of Conversation—On Religious Conversation—Appendix.

Waterloo Place, London

A Manual of Confirmation, Comprising

—1. A General Account of the Ordinance. 2. The Baptismal Vow, and the English Order of Confirmation, with Short Notes, Critical and Devotional. 3. Meditations and Prayers on Passages of Holy Scripture, in connexion with the Ordinance. With a Pastoral Letter instructing Catechumens how to prepare themselves for their first Communion. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Ninth Edition. Small 8vo. 1s. 6d.

Easy Lessons Addressed to Candidates

for Confirmation. By JOHN PILKINGTON NORRIS, B.D., Canon of Bristol, Vicar of St. Mary, Redcliffe, and Examining Chaplain to the Bishop of Manchester. Small 8vo. 1s. 6d.

"An admirable hand-book on confirmation. It is sound, scriptural, plain, and practical. It brings out only important points, and is not overloaded with unessential things. Besides, it has the rare merit of being adapted to persons of varying ages."—CHURCHMAN (NEW YORK).

"Is so arranged as to convey the teaching of the Catechism to those who, from early disadvantages, are unable to commit it to memory. Earnest counsels are appended for the guidance of the confirmed in maturer years."—NATIONAL CHURCH.

"The Canon aims in the first nine lessons to transmute the substance of the Catechism into a form which such persons could readily apprehend; and in this he has entirely succeeded. His little book, however, is equally well

adapted for better educated candidates, whose interest in the time-honoured formula so often repeated will probably be stimulated afresh by the novelty of the arrangement. Canon Norris's explanations are thoroughly clear, and it is needless to say that his teaching is sound and moderate."—SCOTTISH GUARDIAN.

"A valuable little work, in which the principal points of the Church's teaching are clearly and fully set forth. The remarks on the Sacraments are exceedingly good, and although these 'Lessons' are primarily intended for those who are preparing for confirmation, they might with advantage be studied by those who, having passed this stage, are desirous of refreshing their memories respecting the doctrines they profess to believe."—ROCK.

Catechesis; or, Christian Instruction

preparatory to Confirmation and First Communion. By CHARLES WORDSWORTH, D.C.L., Bishop of St. Andrews. New Edition. Small 8vo. 2s.

and at Oxford and Cambridge

8. Allegories and Tales.

Allegories and Tales. By the Rev. W.

E. HEYGATE, M.A., Rector of Brighstone. Crown 8vo. 5s.

"It is eminently original, and every one of its sixty-three short allegories is a story that the dullest child will read and the intelligent child will understand and enjoy. Grave thought, kindly railery, biting sarcasm, grim humour, sincere indignation, wise counsel, a broad charity, and other characteristics, run through the allegories, many of which are highly poetical and good models of that style of composition."—EDINBURGH COURANT.

"Mr. Heygate's volume contains about sixty short tales or allegories, all rife with good teaching, plainly set forth, and written in a very engaging and attractive style. As a present for children this book would be at once acceptable and beneficial. It can be highly commended."—CHURCH HERALD.

"There are both grace and precision about these 'Allegories and Tales,' which make them charming to read

either for young or for old. The stories are some of them quaint, some of them picturesque, all of them pleasant; and the moral they inclose shines out soft and clear as through a crystal. This is a book that may be recommended for a present, not only for young people, but for those of larger growth."—ATHENÆUM.

"The Rector of Brighstone has the gift of writing moral and spiritual lessons for the young in the most attractive fashion. His 'Allegories and Tales' are excellent specimens of stories, with a moral, in which the moral is not obtrusive and yet is not lost."—ENGLISH INDEPENDENT.

"A book of very great beauty and power. Mr. Heygate is a thoughtful, earnest and able writer, on whom more than any one is fallen in a striking manner the mantle of the great author of 'Agathos.'"—JOHN BULL.

Sacred Allegories. The Shadow of the

Cross—The Distant Hills—The Old Man's Home—The King's Messengers. By the Rev. WILLIAM ADAMS, M.A., late Fellow of Merton College, Oxford. New Edition. With numerous Illustrations. Crown 8vo. 5s.

The Four Allegories may be had separately, with Illustrations. 16mo. 1s. each.

Waterloo Place, London

The First Chronicle of Æscendune.

A Tale of the Days of Saint Dunstan. By the Rev. A. D. CRAKE, B.A., Author of the "History of the Church under the Roman Empire," &c. &c. Crown 8vo. 3s. 6d.

"The volume will possess a strong interest, especially for the young, and be useful, too, for though in form a tale, it may be classed among 'the side-lights of history.'"—STANDARD.

"Altogether the book shows great thought and careful study of the manners and customs of those early Saxon times."—JOHN BULL.

"We shall be glad when Mr. Crake takes up his pen once more, to give us a further instalment of the annals of the House of Æscendune."—CHURCH TIMES.

"A very interesting and well-written story of Saxon times—the times of Dunstan and the hapless Edwy. The author has evidently taken great pains to examine into the real history of the

period. We can scarcely imagine it possible that it should be anything else than a great favourite."—LITERARY CHURCHMAN.

"It is one of the best historical tales for the young that has been published for a long time."—NONCONFORMIST.

"Written with much spirit and a careful attention to the best authorities on the history of the period of which he treats."—NATIONAL CHURCH.

"The facts upon which the Chronicle is based have been carefully brought together from a variety of sources, and great skill has been shown in the construction of the narrative. The aim of the author is certainly a good one, and his efforts have been attended with a considerable amount of success."—ROCK.

Alfgar the Dane, or the Second Chron-

icle of Æscendune. A Tale. By the Rev. A. D. CRAKE, B.A., Author of the "History of the Church under the Roman Empire," &c. &c. Crown 8vo. 3s. 6d.

"Mr. Crake's 'Chronicles of Æscendune' have their second instalment in 'Alfgar the Dane,' a youth who is saved from the massacre on St. Brice's night to meet with many capital adventures."—GUARDIAN.

"Sure to be excessively popular with boys, and we look forward with great interest to the Third Chronicle, which will tell of the Norman invasion."—CHURCH TIMES.

"As in his former production, Mr. Crake seems to have taken great pains to be correct in his facts, and he has, we really believe, combined accuracy with liveliness. Schoolboys, not at Bloxham only, ought to be very grateful to him; though in thus speaking we by no means intend to imply that seniors

will not find this little book both interesting and instructive. Its tone is as excellent as that of Mr. Crake's previous tale."—CHURCH QUARTERLY REVIEW.

"Here, strung together with characters in harmony with the times, is a thoroughly well-written history of the later Danish invasions of England. . . . As a tale his work is interesting; as a history it is of very considerable value."—NONCONFORMIST.

"It is not often that a writer combines so completely the qualities which go to make up the historian and the novelist, but Mr. Crake has this happy conjunction of faculties in an eminent degree."—STANDARD.

and at Oxford and Cambridge

Semele; or, The Spirit of Beauty: a
Venetian Tale. By the Rev. J. D. MEREWETHER, B.A.
English Chaplain at Venice. Small 8vo. 3s. 6d.

The Hillford Confirmation. A Tale.
By M. C. PHILLPOTTS. New Edition. 16mo. 1s.

9. History and Biography.

Bossuet and his Contemporaries.

By H. L. SIDNEY LEAR. Crown 8vo. 3s. 6d.

Forming a Volume of "Christian Biographies."

"It contains so many interesting facts that it may be profitably read even by those who already know the man and the period."—SPECTATOR.

"Here is a clear and good work, the product of thorough industry and of honest mind."—NONCONFORMIST.

"All biography is delightful, and this story of Bossuet is eminently so."—NOTES AND QUERRIES.

"Bossuet's daily life, his style of preaching, his association with the stirring political, social, and ecclesiastical events of his time, are presented in a simple but picturesque way."—DAILY NEWS.

"We are always glad to welcome a fresh work from the graceful pen of the author of 'A Dominican Artist.'"—SATURDAY REVIEW.

Fénelon, Archbishop of Cambrai. A

Biographical Sketch. By H. L. SIDNEY LEAR. Crown 8vo. 3s. 6d.

Forming a Volume of "Christian Biographies."

"Those who know—and we may fairly ask, who does not?—the charming books which we have already had from the present writer, will need nothing more than the announcement of it to make them welcome this new account of the life of the saintly Fénelon."—CHURCH QUARTERLY REVIEW.

"The history of the Church offers few more attractive biographies than that of the great Archbishop, whom everybody appreciated save his king."—GUARDIAN.

"The delightful volume under notice will add much to the well-deserved reputation of its author."—CHURCH TIMES.

"The writer has found a subject which suits her genius, and she handles it with both skill and sympathy. . . . The account of his life at Cambrai is one of the most delightful narratives that we have ever read. It would

be scarcely too much to extend the same praise to the whole book."—SPECTATOR.

"Fénelon is thoroughly readable, and is much more than a biographical sketch. There are nearly 500 pages, and there are very few which fail to give a reader something, far glad or serious thought."—NOTES AND QUERRIES.

"We doubt much whether the real man was ever so vividly portrayed or his portrait so elegantly framed as in this choice and readable book."—WATCHMAN.

"One of the great charms of this work consists in the letters scattered up and down its pages, some addressed to his royal pupil, and others to his friends. The sweet nature and singular fascination of the Archbishop shine forth conspicuously in these self-revelations, which breathe a truly religious spirit."—ENGLISH INDEPENDENT.

and at Oxford and Cambridge

A Christian Painter of the Nineteenth

Century; being the Life of Hippolyte Flandrin. By H. L. SIDNEY LEAR. Crown 8vo. 3s. 6d.

Forming a Volume of "Christian Biographies."

"This is a touching and instructive story of a life singularly full of nobility, affection, and grace, and it is worthily told."—SPECTATOR.

"Sympathetic, popular, and free, almost to a fault, from technicalities."

"The book is welcome as a not untimely memorial to a man who deserves to be held up as an example."—SATURDAY REVIEW.

"The record of a life marked by exalted aims, and crowned by no small

amount of honour and success, cannot but be welcome to earnest students of all kinds. . . . There are many fine pieces of criticism in this book, utterances of Flandrin's which show the clear wit of the man, his candour, and self-balanced judgment.

"We have written enough to show how interesting the book is."—ATHENÆUM.

"This is a charming addition to biographical literature."—NOTES AND QUERIES.

A Dominican Artist: A Sketch of the

Life of the Rev. Père Besson, of the Order of St. Dominic.

By H. L. SIDNEY LEAR. Crown 8vo. 3s. 6d.

Forming a Volume of "Christian Biographies."

"The author of the Life of Père Besson writes with a grace and refinement of devotional feeling peculiarly suited to a subject-matter which suffers beyond most others from any coarseness of touch. It would be difficult to find 'the simplicity and purity of a holy life' more exquisitely illustrated than in Father Besson's career, both before and after his joining the Dominican Order under the auspices of Lacordaire. . . . Certainly we have never come across what could more strictly be termed in the truest sense 'the life of a beautiful soul.' The author has done well in presenting to English readers this singularly graceful biography, in which all who can appreciate genuine simplicity and nobleness of Christian character will find much to admire and little or nothing to condemn."—SATURDAY REVIEW.

"It would indeed have been a deplorable omission had so exquisite a biography been by any neglect lost to English readers, and had a character

so perfect in its simple and complete devotion been withheld from our admiration. . . . But we have dwelt too long already on this fascinating book, and must now leave it to our readers."—LITERARY CHURCHMAN.

"A beautiful and most interesting sketch of the late Père Besson, an artist who forsook the easel for the altar."—CHURCH TIMES.

"Whatever a reader may think of Père Besson's profession as a monk, no one will doubt his goodness; no one can fail to profit who will patiently read his life, as here written by a friend, whose sole defect is in being slightly unctuous."—ATHENÆUM.

"The story of Père Besson's life is one of much interest, and told with simplicity, candour, and good feeling."—SPECTATOR.

"We strongly recommend it to our readers. It is a charming biography, that will delight and edify both old and young."—WESTMINSTER GAZETTE.

Waterloo Place, London

The Life of Madame Louise de France,

Daughter of Louis XV., also known as the Mother T  r  se de S. Augustin. By H. L. SIDNEY LEAR. Crown 8vo. 3s. 6d.

Forming a Volume of "Christian Biographies."

"Such a record of deep, earnest, self-sacrificing piety, beneath the surface of Parisian life, during what we all regard as the worst age of French godlessness, ought to teach us all a lesson of hope and faith, let appearances be what they may. Here, from out of the court and

family of Louis XV. there issues this Madame Louise, whose life is set before us as a specimen of as calm and unworldly devotion—of a devotion, too, full of shrewd sense and practical administrative talent—as any we have ever met with."—LITERARY CHURCHMAN.

The Revival of Priestly Life in the

Seventeenth Century in France. CHARLES DE CONDREN—S. PHILIP NERI and CARDINAL DE BERULLE—S. VINCENT DE PAUL—SAINT SULPICE and JEAN JACQUES OLIER. By H. L. SIDNEY LEAR. Crown 8vo. 3s. 6d.

Forming a Volume of "Christian Biographies."

"A book the authorship of which will command the respect of all who can honour sterling worth. No Christian, to whatever denomination he

may belong, can read without quick sympathy and emotion these touching sketches of the early Oratorians and the Lazarists."—STANDARD.

Life of S. Francis de Sales. By H. L.

SIDNEY LEAR. Crown 8vo. 3s. 6d.

Forming a Volume of "Christian Biographies."

"It is written with the delicacy, freshness, and absence of all affectation which characterised the former works by the same hand, and which render these books so very much more pleasant reading than are religious biographies in general. The character of S. Francis de Sales, Bishop of Geneva, is a charming one. His unaffected humility, his freedom from dogmatism in an age when dogma was placed above religion, his freedom from bigotry in an age of persecution, were alike admirable."—STANDARD.

"The author of 'A Dominican Artist,' in writing this new life of the wise and loving Bishop and Prince of Geneva, has aimed less at historical or ecclesiastical investigation than at a vivid and natural representation of the inner mind and life of the subject of his biography, as it can be traced in

his own writings and in those of his most intimate and affectionate friends. The book is written with the grave and quiet grace which characterizes the productions of its author, and cannot fail to please those readers who can sympathize with all forms of goodness and devotion to noble purpose."—WESTMINSTER REVIEW.

"A book which contains the record of a life as sweet, pure, and noble, as any man by divine help, granted to devout sincerity of soul, has been permitted to live upon earth. The example of this gentle but resolute and energetic spirit, wholly dedicated to the highest conceivable good, offering itself, with all the temporal uses of mental existence, to the service of infinite and eternal beneficence, is extremely touching. It is a book worthy of acceptance."—DAILY NEWS.

and at Oxford and Cambridge

Henri Perreyve. By A. GRATRY, Prêtre

de l'Oratoire, Professeur de Morale Évangélique à la Sorbonne, et Membre de l'Académie Française. Translated by special permission. With Portrait. By H. L. SIDNEY LEAR. Crown 8vo. 3s. 6d.

Forming a Volume of "Christian Biographies."

"A most touching and powerful piece of biography, interspersed with profound reflections on personal religion, and on the prospects of Christianity."—CHURCH REVIEW.

"The works of the translator of Henri Perreyve form, for the most part, a series of saintly biographies which have obtained a larger share of popularity than is generally accorded to books of this description."

The description of his last days will probably be read with greater interest than any other part of the book; presenting as it does an example of fortitude under suffering, and resignation, when cut off so soon after entering upon a much-coveted and useful career, of rare occurrence in this age of self-assertion. This is, in fact, the essential teaching of the entire volume."—MORNING POST.

"Those who take a pleasure in reading a beautiful account of a beautiful character would do well to procure the *Life of Henri Perreyve*."

We would especially recommend the book for the perusal of English priests, who may learn many a holy lesson from the devoted spirit in which the subject

of the memoir gave himself up to the duties of his sacred office, and to the cultivation of the graces with which he was endowed."—CHURCH TIMES.

"It is easy to see that Henri Perreyve, Professor of Moral Theology at the Sorbonne, was a Roman Catholic priest of no ordinary type. With comparatively little of what Protestants call superstition, with great courage and sincerity, with a nature singularly guileless and noble, his priestly vocation, although pursued, according to his biographer, with unbridled zeal, did not stifle his human sympathies and aspirations. He could not believe that his faith compelled him 'to renounce sense and reason,' or that a priest was not free to speak, act, and think like other men. Indeed, the Abbé Gratry makes a kind of apology for his friend's free-speaking in this respect, and endeavours to explain it. Perreyve was the beloved disciple of Lacordaire, who left him all his manuscripts, notes, and papers, and he himself attained the position of a great pulpit orator."—PALL MALL GAZETTE.

The Last Days of Père Gratry. By PÈRE

ADOLPHE PERRAUD, of the Oratory, and Professor of La Sorbonne. Translated by special permission. By the Author of "Life of S. Francis de Sales," &c. Crown 8vo. 3s. 6d.

Walter Kerr Hamilton, Bishop of Salisbury.

A Sketch by HENRY PARRY LIDDON, D.D., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford. Second Edition. 8vo. 2s. 6d.

Waterloo Place, London

Life of S. Vincent de Paul. With Intro-

duction by the Rev. R. F. WILSON, M.A., Prebendary of Salisbury and Vicar of Rownhams, and Chaplain to the Bishop of Salisbury. Crown 8vo. 9s.

"A most readable volume, illustrating plans and arrangements, which from the circumstances of the day are invested with peculiar interest."—ENGLISH CHURCHMAN.

"All will be pleased at reading the present admirably written narrative, in which we do not know whether to admire more the candour and earnestness of the writer or his plain, sensible, and agreeable style."—WEEKLY REGISTER.

"We trust that this deeply interesting and beautifully written biography will be extensively circulated in England."—CHURCH HERALD.

"We heartily recommend the introduction to the study of all concerned with ordinations."—GUARDIAN.

"We are glad that S. Vincent de Paul, one of the most remarkable men

produced by the Gallican Church, has at last found a competent English biographer. The volume before us has evidently been written with conscientious care and scrupulous industry. It is based on the best authorities, which have been compared with praiseworthy diligence; its style is clear, elegant, and unambitious; and it shows a fine appreciation of the life and character of the man whom it commemorates."—SCOTTISH GUARDIAN.

"Mr. Wilson has done his work admirably and evidently *con amore*, and he completely proves the thesis with which he starts, viz., that in the life of the Saint there is a homeliness and simplicity, and a general absence of the miraculous or the more ascetic type of saintliness."—JOHN BULL.

Life of Robert Gray, Bishop of Cape

Town and Metropolitan of the Province of South Africa. Edited by his Son, the Rev. CHARLES GRAY, M.A., Vicar of Helmsley, York. With Portrait and Map. 2 Vols. 8vo. 32s.

"This work is more than a biography; it is a valuable addition to the history of the nineteenth century. Mr. Keble more than once described Bishop Gray's struggles as 'like a bit out of the fourth century.'"—GUARDIAN.

"We welcome it as a worthy tribute to the memory of one who possessed the

true apostolic spirit, was a faithful son of the Church, and a distinguished ornament of the Episcopate."—STANDARD.

"Not only interesting as the record of a good man's life, but extremely valuable as materials for Church history."—CHURCH TIMES.

Life, Journals, and Letters of Henry

ALFORD, D.D., late Dean of Canterbury. Edited by his WIDOW. With Portrait and Illustrations. New Edition. Crown 8vo. 9s.

and at Oxford and Cambridge

History of the Church under the

Roman Empire, A.D. 30-476. By the Rev. A. D. CRAKE, B.A. New Edition. Crown 8vo. 7s. 6d.

"A compendious history of the Christian Church under the Roman Empire will be hailed with pleasure by all readers of ecclesiastical lore. . . . The author is quite free from the spirit of controversialism; wherever he refers to a prevalent practice of ancient times he gives his authority. In his statement of facts or opinions he is always accurate and concise, and his manual is doubtless destined to a lengthened period of popularity."—MORNING POST.

"It is very well done. It gives a very comprehensive view of the progress of events, ecclesiastical and political, at the great centres of civilisation during the first five centuries of Christianity."—DAILY NEWS.

"In his well-planned and carefully written volume of 500 pages Mr. Crake has supplied a well-known and long-felt want. Relying on all the highest and best authorities for his main facts and conclusions, and wisely making use of all modern research, Mr. Crake has spared neither time nor labour to make his work accurate, trustworthy, and intelligent."—STANDARD.

"Really interesting, well suited to the needs of those for whom it was prepared, and its Church tone is unexceptionable."—CHURCH TIMES.

"As a volume for students and the higher forms of our public schools it is admirably adapted."—CHURCH HERALD.

"We cordially recommend it for

schools for the young."—ENGLISH CHURCHMAN.

"Mr. Crake gives us in a clear and concise form a narrative of the Church history during the period with which it is most important that the young should first be made acquainted. The different events appear to be described with a judicious regard to their relative importance, and the manual may be safely recommended."—JOHN BULL.

"The facts are well marshalled, the literary style of the book is simple and good; while the principles enunciated throughout render it a volume which may be safely put into the hands of students. For the higher forms of grammar-schools it is exactly the book required. Never ponderous, and frequently very attractive and interesting, it is at once readable and edifying, and fills efficiently a vacant place in elementary historical literature. Furthermore its type is clear and bold, and it is well broken up into paragraphs."—UNION REVIEW.

"It retells an oft-told tale in a singularly fresh and perspicuous style, rendering the book neither above the comprehension of an intelligent boy or girl of fourteen or upwards, nor beneath the attention of an educated man. We can imagine no better book as an addition to a parochial library, as a prize, or as a reading book in the upper forms of middle-class schools."—SCOTTISH GUARDIAN.

Church Memorials and Characteristics;

being a Church History of the six First Centuries. By the late WILLIAM ROBERTS, Esq., M.A., F.R.S. Edited by his Son, ARTHUR ROBERTS, M.A., Rector of Woodrising, Norfolk. 8vo. 7s. 6d.

Waterloo Place, London

Essays, Historical and Theological.

By J. B. MOZLEY, D.D., late Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford. Two Vols. 8vo. 24s.

CONTENTS.

Volume I.—Introduction and Memoir of the Author—Lord Strafford—Archbishop Laud—Carlyle's Cromwell—Luther.

Volume II.—Dr. Arnold—Blanchet White—Dr. Pusey's Sermon—The Book of Job—Maurice's Theological Essays—Indian Conversion—The Argument of Design—The Principle of Causation considered in Opposition to Atheistic Theories—In Memoriam—List of the Author's Articles and Works.

"These volumes, we cannot doubt, will be eagerly welcomed and largely read. They contain specimens, well selected, and extending over a period of thirty years, of the work of a great mind; the real greatness of which was, indeed, well known to all students of theology. . . . We trace in every page the handwriting of a mind which, though it may look with keen interest on all the varying movements of thought, in days past and present, and though it can handle with the grasp of a master any form of thought with which it comes to deal, yet is evidently a mind of deep, quiet reflection, facing alone before God the great questions of Truth and Being, 'brooding' over them (to use his own expression) until they take definite shape, never suffering them to come forth in the shape of that crude suggestion and hazy speculation so fashionable in these days, which touch many truths without really grasping them, and raise many questions but thoroughly answer none. . . . We hope we have said enough to give our readers some idea of these remarkable volumes, and to induce them to study them as a whole. Many other features might fairly claim notice; but these may be left to speak for themselves. As we read, we grieve more and more that it has pleased God to call from us so able a champion of His truth, and one hardly more impressive by the strength of his argument than by 'the quietness and confidence' of his spirit."—GUARDIAN.

"We have said enough, we trust, to induce our readers to study these

volumes for themselves. They will find in them much that will bear, not one, but many perusals."—SATURDAY REVIEW.

"These essays will be welcome even beyond the circle of those who, during his lifetime, had any knowledge of, or acquaintance with, their author. They are the products of a lucid, comprehensive, and powerful mind; the mind of one who was a student and a thinker, but who, by his vivid grasp of ideas, his firm faith in the principles he had made his own, and his faculty of impressive illustration, had much of the facility which is usually acquired only in the actual experience of the world."—BRITISH QUARTERLY REVIEW.

"Selected from the earliest as well as the latest of Dr. Mozley's writings, this collection represents not only the full extent of his mental powers, but also the course and ultimate issue of his intellectual career; for as it was by tenacity of purpose and determination of will that he obtained for his opinions recognition and esteem, so also, owing to his argumentative tenacity and intensity of aim, some of these essays, if the prophecy may be hazarded, will retain a lasting place in literature."—ATHENÆUM.

"These Essays stand above the line of ephemeral literature. For the more experienced student of history it would be difficult to name a more positively refreshing book. Dr. Mozley was a hard hitter, and few writers have been able to strike so decisively on the weak points of an adversary's case."—CONTEMPORARY REVIEW.

and at Oxford and Cambridge

A Key to the Knowledge of Church

History (Ancient). Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer," &c. &c. Small 8vo. 2s. 6d. Also a Cheap Edition, 1s. 6d.

Forming a Volume of "Keys to Christian Knowledge."

"It offers a short and condensed account of the origin, growth, and condition of the Church in all parts of the world, from A.D. 1 down to the end of the fifteenth century. Mr. Blunt's first object has been conciseness, and this has been admirably carried out, and to students of Church history this feature will readily recommend itself. As an elementary work 'A Key' will be specially valuable, inasmuch as it points out certain definite lines of thought, by which those who enjoy the opportunity may be guided in reading the statements of more elaborate histories. At the same time it is but fair to Mr. Blunt to remark that, for general readers, the little volume contains

everything that could be consistently expected in a volume of its character. There are many notes, theological, scriptural, and historical, and the 'get up' of the book is specially commendable. As a text-book for the higher forms of schools the work will be acceptable to numerous teachers."—PUBLIC OPINION.

"It contains some concise notes on Church History, compressed into a small compass, and we think it is likely to be useful as a book of reference."—JOHN BULL.

"A very terse and reliable collection of the main facts and incidents connected with Church History."—ROCK.

A Key to the Knowledge of Church

History (Modern). Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer," &c. &c. Small 8vo. 2s. 6d. Also a Cheap Edition, 1s. 6d.

Forming a Volume of "Keys to Christian Knowledge."

The Reformation of the Church of

England; its History, Principles, and Results. A.D. 1514-1547. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer," &c. &c. Fourth Edition. 8vo. 16s.

Perranzabuloe, the Lost Church Found;

or, The Church of England not a New Church, but Ancient, Apostolical, and Independent, and a Protesting Church Nine Hundred Years before the Reformation. By the Rev. C. T. COLLINS TRELAWNY, M.A., late Rector of Timsbury, Somerset. New Edition. Crown 8vo. 3s. 6d.

Waterloo Place, London

The Principles of Catholic Reform ;

or, The Harmony of Catholicism and Civilization. Conferences of 1878 in the Cirque d'Hiver, Paris. By HYACINTHE LOYSON, Priest. Translated by LADY DURAND. Crown 8vo, 3s. 6d. ; or in paper cover, 3s.

The Life of Alexander Lycurgus,

Archbishop of the Cyclades. By F. M. F. SKENE. With an Introduction by the BISHOP OF LINCOLN. Crown 8vo. 3s. 6d. ; or in paper cover, 3s.

Historical Narratives. From the Russian.

By H. C. ROMANOFF, Author of "Sketches of the Rites and Customs of the Greco-Russian Church," &c. Crown 8vo. 6s.

Sketches of the Rites and Customs of

the Greco-Russian Church. By H. C. ROMANOFF. With an Introductory Notice by the Author of "The Heir of Redclyffe." Second Edition. Crown 8vo. 7s. 6d.

"The volume before us is anything but a formal liturgical treatise. It might be more valuable to a few scholars if it were, but it would certainly fail to obtain perusal at the hands of the great majority of those whom the writer, not unreasonably, hopes to attract by the narrative style she has adopted. What she has set before us is a series of brief outlines, which, by their simple effort to clothe the information given us in a living garb, reminds us of a once-popular child's book, called 'Sketches of Human Manners.'"—CHURCH TIMES.

"The twofold object of this work is

'to present the English with correct descriptions of the ceremonies of the Greco-Russian Church, and at the same time with pictures of domestic life in Russian homes, especially those of the clergy and the middle class of nobles;' and, beyond question, the author's labour has been so far successful that, whilst her Church scenes may be commended as a series of most dramatic and picturesque tableaux, her social sketches enable us to look at certain points beneath the surface of Russian life, and materially enlarge our knowledge of a country concerning which we have still a very great deal to learn."—ATHENÆUM.

Curious Myths of the Middle Ages.

By S. BARING-GOULD, M.A., Author of "Origin and Development of Religious Belief," &c. With Illustrations. New Edition. Crown 8vo. 6s.

and at Oxford and Cambridge

Hellenica. A Collection of Essays on

Greek Poetry, Philosophy, History, and Religion. Edited by
EVELYN ABBOTT, M.A., LL.D., Fellow and Tutor of Balliol
College, Oxford. 8vo. 16s.

CONTENTS.

Aeschylus. E. Myers, M.A.—The Theology and Ethics of Sophocles. E. Abbott, M.A., LL.D.—System of Education in Plato's Republics. R. L. Nettleship, M.A.—Aristotle's Conception of the State. A. C. Bradley, M.A.—Epicurus. W. L. Courtney, M.A.—The Speeches of Thucydides. R. C. Jebb, M.A., LL.D.—Xenophon. H. G. Dakyns, M.A.—Polybius. J. L. S. Davidson, M.A.—Greek Oracles. F. W. H. Myers, M.A.

[See RIVINGTON'S EDUCATIONAL LIST.]

The Antiquities of Greece. Translated

from the German of G. F. SCHOEMANN. By E. G. HARDY, M.A., Head-Master of the Grammar School, Grantham, and late Fellow of Jesus College, Oxford; and J. S. MANN, M.A., Fellow of Trinity College, Oxford. 8vo. 18s.

VOL. I.—THE STATE.

[See RIVINGTON'S EDUCATIONAL LIST.]

Historical Biographies. Edited by the

Rev. M. CREIGHTON, M.A., late Fellow of Merton College, Oxford. With Maps. Small 8vo.

SIMON DE MONTFORT. 2s. 6d.

THE BLACK PRINCE. 2s. 6d.

SIR WALTER RALEGH. 3s.

THE DUKE OF WELLINGTON. 3s. 6d.

THE DUKE OF MARLBOROUGH. 3s. 6d.

[See RIVINGTON'S EDUCATIONAL LIST.]

Waterloo Place, London

A History of England. By the Rev.

J. FRANCK BRIGHT, M.A., Fellow of University College, and Historical Lecturer in Balliol, New, and University Colleges, Oxford; late Master of the Modern School in Marlborough College. With Numerous Maps and Plans. New Editions, Crown 8vo.

PERIOD I.—FEUDAL MONARCHY. The Departure of the Romans, to Richard III. A.D. 449-1485. 4s. 6d.

PERIOD II.—PERSONAL MONARCHY. Henry VII. to James II. A.D. 1485-1688. 5s.

PERIOD III.—CONSTITUTIONAL MONARCHY. William and Mary, to the present time. A.D. 1689-1837. 7s. 6d.

[See RIVINGTON'S EDUCATIONAL LIST.]

A History of England for Children.

By GEORGE DAVYS, D.D., formerly Bishop of Peterborough. New Edition. 18mo. 1s. 6d.

Fables respecting the Popes of the

Middle Ages. A Contribution to Ecclesiastical History. By JOHN J. IGN. VON DÖLLINGER, D.D., D.C.L. Translated by the Rev. ALFRED PLUMMER, M.A., Master of University College, Durham, late Fellow of Trinity College, Oxford. 8vo. 14s.

The Annual Register: a Review of Public

Events at Home and Abroad, for the Years 1863 to 1879. New Series. 8vo. 18s. each.

10. Miscellaneous.

Lyra Apostolica. [Poems, by J. W.

BOWDEN, R. H. FROUDE, J. KEBLE, J. H. NEWMAN, R. J. WILBERFORCE, and J. WILLIAMS; and a New Preface by CARDINAL NEWMAN.] New Edition. 16mo. Red borders. 2s. 6d.

Yesterday, To-Day, and for Ever: A

Poem in Twelve Books. By EDWARD HENRY BICKERSTETH, M.A., Vicar of Christ Church, Hampstead. One Shilling Edition, 18mo; 16mo, with Red Borders, 2s. 6d.

Forming Volumes of "Rivington's Devotional Series."

The small 8vo Edition, 3s. 6d.; and small 4to Presentation Edition, with Red Borders, 10s. 6d., may still be had.

"We should have noticed among its kind a very magnificent presentation edition of 'Yesterday, To-day, and for Ever,' by the Rev. E. H. Bickersteth. This blank-verse poem, in twelve books, has made its way into the religious world of England and America without much help from the critics. It is now made splendid for its admirers by morocco binding, broad margins, red lines, and beautiful photographs."—TIMES.

"The most simple, the richest, and the most perfect sacred poem which recent days have produced."—MORNING ADVERTISER.

"A poem worth reading, worthy of attentive study; full of noble thoughts, beautiful diction, and high imagination."—STANDARD.

"In these light miscellany days there is a spiritual refreshment in the spectacle of a man girding up the loins of his mind to the task of producing a genuine epic. And it is true poetry. There is a definiteness, a crispness about it, which in these moist, vewy, hazy days is no less invigorating than novel."—EDINBURGH DAILY REVIEW.

"Mr. Bickersteth writes like a man who cultivates at once reverence and earnestness of thought."—GUARDIAN.

The Two Brothers, and other Poems. By

EDWARD HENRY BICKERSTETH, M.A., Vicar of Christ Church, Hampstead. Second Edition. Small 8vo. 6s.

Waterloo Place, London

The Knight of Intercession, and other

Poems. By the Rev. S. J. STONE, M.A., Pembroke College, Oxford. Fourth Edition. Crown 8vo. 6s.

An Introduction to the Study of

Painted Glass. By A. A. Crown 8vo. 2s. 6d.

"This modest little book, by a very modest author, though little more than a compilation, is sensibly and simply arranged and very carefully written. To those who have not time or opportunity to make a thorough study of the larger works on the subject, and yet wish to be able to take an intelligent interest in the windows of the churches they may see on their travels, it will prove a very valuable *vade-mecum*. The characteristics of the different periods of glass-painting are clearly and shortly noted, and a sufficient account is given of the most remarkable examples of each style. . . . We are bound to say that the sound remarks scattered through the book on the principles of the art will be of much use to the student in forming a correct judgment as to the merit of any window he may see."—ACADEMY.

"A little volume not intended to supersede the larger works on the same subject in great art libraries, but as a brief historical introduction decidedly most valuable."—GRAPHIC.

An Introduction to Form and Instru-

mentation, for the Use of Beginners in Composition. By W. A. BARRETT, Mus. Bac. Oxon., F.R.S.L., Vicar-Choral of St. Paul's Cathedral, Author of "Flowers and Festivals," "The Chorister's Guide," etc. Crown 8vo. 2s. 6d.

A Shadow of Dante. Being an Essay

towards studying Himself, his World, and his Pilgrimage. By MARIA FRANCESCA ROSSETTI. With Illustrations. Second Edition. Crown 8vo. 10s. 6d.

"We find the volume furnished with useful diagrams of the Dantesque universe, of Hell, Purgatory, and the 'Rose of the Blessed,' and adorned with a beautiful group of the likenesses of the poet, and with symbolic figures (on the binding) in which the taste and execution of Mr. D. G. Rossetti will be recognised. The exposition appears to us remarkably well arranged and digested; the author's appreciation of Dante's religious sentiments and opinions is peculiarly hearty, and her style refreshingly independent and original."—PALL MALL GAZETTE.

"The result has been a book which is not only delightful in itself to read, but is admirably adapted as an encouragement to those students who wish to obtain a preliminary survey of the land before they attempt to follow Dante through his long and arduous pilgrimage. Of all poets Dante stands most in need of such assistance as this book offers."—SATURDAY REVIEW.

and at Oxford and Cambridge

Parish Musings ; or, Devotional Poems.

By JOHN S. B. MONSELL, LL.D., late Vicar of S. Nicholas, Guildford, and Rural Dean. New Edition. Small 8vo. 5s.

Also a Cheap Edition. Cloth limp, 1s. 6d. ; or in paper cover, 1s.

A Reverie, and other Poems. By H.

A. FENTON, M.A. Imperial 16mo. 3s. 6d.

Miscellaneous Poems. By HENRY

FRANCIS LYTE, M.A. New Edition. Small 8vo. 5s.

A Dictionary of English Philosophical

Terms. By the Rev. FRANCIS GARDEN, M.A., Professor of Theology and Rhetoric at Queen's College, London, and Sub-Dean of Her Majesty's Chapels-Royal. Small 8vo. 4s. 6d.

At Home and Abroad ; or, First Lessons

in Geography. By J. K. LAUGHTON, M.A., F.R.A.S., F.R.G.S., Mathematical Instructor and Lecturer in Meteorology at the Royal Naval College. Crown 8vo. 3s. 6d.

Mazzaroth ; or, the Constellations. By

FRANCES ROLLESTON. Royal 8vo. 12s.

The Testimony of the Stars to Truths

revealed in the Bible. Abridged from the late Miss FRANCES ROLLESTON'S "Mazzaroth ; or, The Constellations." By CAROLINE DENT. Crown 8vo. 1s. 6d.

Waterloo Place, London

A Life Record; or, The Godparent's Gift-Book. Printed on Dutch hand-made paper. Square 16mo. Cloth gilt, 3s. 6d.; or in white cloth gilt, extra, 4s. 6d.

The Authorship of the "De Imitatione Christi." With many interesting particulars about the Book. By SAMUEL KETTLEWELL, M.A., late Vicar of St. Mark's, Leeds. Containing Photographic Engravings of the "De Imitatione" written by Thomas à Kempis, 1441, and of two other MSS. 8vo. 14s.

The Origin and Development of Religious Belief. By the Rev. S. BARING-GOULD, M.A., Author of "Curious Myths of the Middle Ages," &c. New Edition. Two Parts. Crown 8vo. 6s. each. Sold separately.

Part I. MONOTHEISM and POLYTHEISM.
Part II. CHRISTIANITY.

"The ability which Mr. Baring-Gould displays in the treatment of a topic which branches out in so many directions, and requires such precise handling, is apparent. His pages abound with the results of large reading and calm reflection. The man of culture, thought, philosophic cast, is mirrored in the entire argument. The book is sound and healthy in tone. It excites the reader's interest, and brightens the path of inquiry opened to his view. The language, too, is appropriate, neat, lucid, often happy, sometimes wonderfully terse and vigorous."
—ATHENÆUM.

"Mr. Baring-Gould has undertaken a great and ambitious work. And no one can deny that he possesses some eminent qualifications for this great work. He has a wealth of erudition of the most varied description, especially in those particular regions of

medieval legend and Teutonic mythology which are certain to make large contributions to the purpose he has in hand. It is a contribution of very high value."
—GUARDIAN.

"Mr. Baring-Gould's work, from the importance of its subject and the lucid force of its expositions, as well as from the closeness of argument and copiousness of illustration with which its comprehensive views are treated, is entitled to attentive study, and will repay the reader by amusement and instruction."
—MORNING POST.

"Our space warns us that we are attempting in vain to compress into a few columns the contents of a work which has had few equals for brilliancy, learning, and point in this department of literature. We therefore conclude by recommending the volume itself to all students of mind and theology."
—CHURCH TIMES.

and at Oxford and Cambridge

Rivington's Devotional Series.

IN ELEGANT BINDINGS, SUITABLE FOR PRESENTS.

"TO many persons there is something repulsive in a devotional volume unbound, and Messrs. Rivington have now turned their attention to the binding of their Devotional Library in forms that, like the books themselves, are neat, handsome, good, and attractive."—*The Bookseller*.

The Christian Year.

16MO. ELEGANTLY PRINTED WITH RED BORDERS.

	£	s.	d.
CALF or MOROCCO <i>limp, blind tooled</i>	0	5	0
THE SAME, ILLUSTRATED WITH STEEL ENGRAVINGS	0	6	6
THE SAME, ILLUSTRATED WITH A CHOICE SELECTION OF PHOTOGRAPHS	0	9	0
MOROCCO <i>superior</i>	0	6	6
RUSSIA <i>limp, gilt cross</i>	0	8	6
RUSSIA <i>limp, gilt lines and gilt cross</i> , ILLUSTRATED WITH A CHOICE SELECTION OF PHOTOGRAPHS	0	12	6
TURKEY MOROCCO, <i>limp circuit</i>	0	7	6
RUSSIA, <i>limp circuit</i>	0	9	0

The Christian Year.

CHEAP EDITION, WITHOUT THE RED BORDERS.

FRENCH ROAN, <i>red inlaid or gilt outline cross</i>	0	1	6
THE SAME, ILLUSTRATED WITH STEEL ENGRAVINGS	0	2	6
FRENCH MOROCCO, <i>gilt extra</i>	0	2	0

The Imitation of Christ is also kept in the above-mentioned styles at the same prices.

The other Volumes of "The Devotional Series," viz.:—

Chilcote's <i>Chil Thoughts</i>	De Sales' <i>Devout Life</i>
Devotional <i>Birthday Book</i>	Taylor's <i>Holy Living</i>
Herbert's <i>English Poems</i>	Taylor's <i>Holy Dying</i>
and <i>Proverbs</i>	Wilson's <i>Lord's Supper</i>
Yesterday, To-Day, and for Ever	

Can also be had in a variety of elegant bindings.

Waterloo Place, London

Index.

	PAGE		PAGE
ABBOTT, <i>Hellenica</i>	86	BLUNT, <i>Sacraments</i>	4
ADAMS, <i>Sacred Allegories</i>	74	— <i>Household Theology</i>	69
— <i>Warnings of Holy Week</i>	51	— <i>Key to Church Catechism</i>	69
A KEMPIS, <i>Imitation</i>	19, 29, 92	— <i>History (Ancient)</i>	84
ALFORD, <i>Life and Journal</i>	81	— <i>(Modern)</i>	84
— <i>Greek Testament</i>	7	— <i>Holy Bible</i>	17
— <i>New Testament</i>	7	— <i>Prayer Book</i>	4
ANDREWS, <i>Manual for the Sick</i>	27	— <i>Reformation</i>	84
— <i>Angels, The Holy</i>	46	— <i>Book of Church Law</i>	37
— <i>Annotated Bible</i>	9	BODY, <i>Life of Justification</i>	63
— <i>Annotated Prayer Book</i>	2	— <i>Temptation</i>	63
— <i>Compendious Edition</i>	1	Bossuet and his Contemporaries	77
— <i>Annual Register</i>	87	BREWER, <i>Athanasian Creed</i>	5
— <i>Ascetic Library</i> :—		BRIGHT, J. F., <i>English History</i>	87
— <i>Mysteries of Mount Calvary</i>	36	BRIGHT, W., <i>Faith and Life</i>	23
— <i>Counsels on Holiness of Life</i>	36	— and MEDD, <i>Liber Precum</i>	2
— <i>Preparation for Death</i>	36	BROWNING. See <i>Historical</i>	
— <i>Examination of Conscience</i>	36	— <i>Handbooks</i>	
AUGUSTINE, S., <i>Confessions</i>	19, 29	BRUTON, <i>Ecclesiastical Dilapidations</i>	39
AVANCINI, <i>Vita et Doctrina</i>	35		
		CAMPION, <i>Prayer Book Inter-</i>	
BAKER, <i>Manual of Devotion</i>	33	— <i>leaved</i>	3
BALL, <i>On the Articles</i>	43	CARR, <i>Notes on S. Luke</i>	8
Bampton Lectures for 1865, by		CHILCOT, <i>Evil Thoughts</i>	30
— MOZLEY	46	— <i>Christian Biographies</i>	77-80
— 1866, by LIDDON	51	— <i>Painter</i>	78
— 1867, by GARBETT	49	— <i>Year</i>	19, 25, 92
— 1872, by EATON	67	Church Builder	41
— 1874, by LEATHES	65	— <i>Law, Book of</i>	38
BARING-GOULD, <i>Religious Belief</i>	91	— <i>Clergy Charities, List of</i>	41
— <i>Curious Myths</i>	85	COLES, <i>Good Friday Addresses</i>	12
BARRETT, <i>Flowers and Festivals</i>	38	— <i>Companion to the Old Testament</i>	59
— <i>Chorister's Guide</i>	38	COMPTON, <i>The Catholic Sacrifice</i>	59
— <i>Form and Instrumenta-</i>		— <i>Armoury of Prayer</i>	32
— <i>tion</i>	89	— <i>Consoling Thoughts in Sickness</i>	32
BARROW, <i>Mystery of Christ</i>	17	COOK, <i>Church Doctrine</i>	51
BEAMONT, <i>Prayer Book Inter-</i>		CORDERY, <i>Homer's Iliad</i>	87
— <i>leaved</i>	3	— <i>CRAKE, First Chronicle</i>	75
BEAVER, <i>Help to Catechising</i>	72	— <i>Alfgar the Dane</i>	75
BICKERSTETH (Dean), <i>Apostles'</i>		— <i>History of the Church</i>	82
— <i>Creed</i>	72	CREIGHTON. See <i>Hist. Biog.</i>	
— <i>Questions on the Articles</i>	72	CRUDEN, <i>Concordance to the Bible</i>	18
— (E. H.), <i>'Yesterday, &c.</i>	88		
— <i>The Two Brothers</i>	88	Daily Gleanings	24
BISHOP, <i>Notes on Church Organs</i>	38	DALE, <i>Ecclesiastes</i>	11
BLUNT, <i>Annotated Bible</i>	9	DAVYS, <i>History of England</i>	87
— <i>Annotated Prayer Book</i>	2	DENTON, <i>the Lord's Prayer</i>	6
— <i>Compendious Edition</i>	1	DENT, <i>Testimony of the Stars</i>	90
— <i>Dictionary of Theology</i>	44	— <i>Devotional Birthday Book</i>	31
— <i>Sects, Heresies, &c.</i>	43	— <i>Dictionary of Theology</i>	44
— <i>Directorium Pastorale</i>	40	— <i>Sects, Heresies, &c.</i>	43
— <i>Doctrine of the Church</i>	43		

and at Oxford and Cambridge

	PAGE
DÖLLINGER, <i>Prophecies</i>	47
— <i>on Russia</i>	47
— <i>the Popes</i>	87
<i>Dominican Artist (A)</i>	78
EATON, <i>The Permanence of Christianity</i>	67
<i>Sirenicon of 18th Century</i>	45
ELLISON, <i>Doctrine of the Cross</i>	66
— <i>Married Life</i>	66
EVANS, <i>The Bishopric of Souls</i>	40
Fénelon, <i>A Biographical Sketch</i>	77
— <i>Spiritual Letters to Men</i>	26
— <i>to Women</i>	26
FENTON, <i>A Reverie</i>	90
FIELD, <i>Stones of the Temple</i>	39
FLETCHER, <i>Holy Communion</i>	28
— <i>For Days and Years</i>	23
FOSBERY, <i>Hymns and Poems</i>	25
— <i>Voices of Comfort</i>	25
— <i>From Morning to Evening</i>	35
GARBETT, <i>Dogmatic Faith</i>	49
GARDEN, <i>Dictionary</i>	90
GARLAND, <i>Genesis</i>	16
GEDGE, <i>The Prayer Book</i>	71
— <i>Godparent's Gift-Book</i>	91
GOULBURN, <i>Acts of the Deacons</i>	16
— <i>The Child Samuel</i>	20
— <i>The Communion Office</i>	4
— <i>Study of the Scriptures</i>	10
— <i>Farewell Counsels</i>	66
— <i>Family Prayers</i>	33
— <i>Gospel of the Childhood</i>	20
— <i>Holy Catholic Church</i>	40
— <i>Manual of Confirmation</i>	73
— <i>Pursuit of Holiness</i>	20
— <i>Short Devotional Forms</i>	20
— <i>The Idle Word</i>	72
— <i>Personal Religion</i>	20
GRATRY, <i>Life of Henri Perreye</i>	80
— <i>(Père), Last Days of</i>	80
GRAY, <i>Life of Bishop</i>	81
— <i>Guide to Heaven</i>	21
HADDAN, <i>Apost. Succession</i>	45
HALL, <i>Psalms and Hymns</i>	6
— <i>New Mitre Hymnal</i>	6
Hamilton (Bishop), <i>a Sketch</i>	80
HARDY, <i>Antiquities of Greece</i>	86

	PAGE
<i>Hellenica</i>	86
<i>Help and Comfort for the Sick</i>	
— <i>Poor</i>	35
HERBERT, <i>Poems and Proverbs</i>	28, 92
HEYGATE, <i>Allegories and Tales</i>	74
— <i>The Good Shepherd</i>	34
<i>Hidden Life of the Soul</i>	19, 30
<i>Historical Biographies:—</i>	
— <i>Simon de Montfort</i>	86
— <i>The Black Prince</i>	86
— <i>Sir Walter Raleigh</i>	86
— <i>The Duke of Wellington</i>	86
— <i>The Duke of Marlborough</i>	86
HODGSON, <i>Instruc. for Clergy</i>	40
HOOK, <i>Family Prayer</i>	33
HUTCHINGS, <i>Templation</i>	64
— <i>Hymnal, New Mitre</i>	6
— <i>Hymns and Poems for the Sick</i>	25
JACKSON, <i>The Christian Character</i>	68
JAMES, <i>Christian Watchfulness</i>	36
— <i>Comment upon the Collects</i>	4
JANUS, <i>The Pope and the Council</i>	49
JELF, <i>On the XXXIX Articles</i>	49
JONES, <i>Priest and Parish</i>	38
JOYCE, <i>The Civil Power</i>	45
KAY, <i>On the Psalms</i>	11
KEBLE, <i>The Christian Year</i>	19, 25, 92
— <i>Keble College Sermons</i>	66
KENNAWAY, <i>Consolation</i>	32
KETTLEWELL, <i>Gospel History</i>	72
— <i>Authorship of "De Imitatione Christi"</i>	91
<i>Keys to Christian Knowledge:—</i>	
— <i>Key to the Four Gospels</i>	13
— <i>Acts</i>	13
— <i>Holy Bible</i>	17
— <i>Prayer Book</i>	4
— <i>Church Catechism</i>	60
— <i>History (Ancient)</i>	84
— <i>(Modern)</i>	84
<i>Knight of Intercession</i>	89
LAUGHTON, <i>Home and Abroad</i>	90
LEAR, <i>Christian Biographies</i>	77-80
— <i>For Days and Years</i>	23
— <i>Pascal's Thoughts</i>	23
LEATHES, <i>Religion of the Christ</i>	65
— <i>Witness of the Old Testament to Christ</i>	65

	PAGE		PAGE
LEATHES, <i>Witness of St. Paul to Christ</i>	65	MOORE, (DANIEL), <i>Aids to Prayer</i>	33
— <i>St. John to Christ</i>	65	— <i>Sermons</i>	64
LEE, <i>Inspiration of Holy Scrip.</i>	28	— <i>The Age and the Gospel</i>	64
LEFROY, <i>Pleadings for Christ</i>	51	MORRELL, <i>Book for Nurses</i>	27
<i>Liber Precum Publicarum</i>	2	MOZLEY, <i>Essays Hist. and Theol.</i>	83
<i>Library of Spiritual Works for English Catholics:—</i>		— <i>Miracles</i>	48
A KEMPIS, <i>Imitation</i>	19	— <i>Old Testament</i>	12
<i>The Christian Year</i>	19	— <i>Parochial and Occasional Sermons</i>	58
SCUPOLI, <i>The Spiritual Combat</i>	19	— <i>Theory of Development</i>	46
S. F. DE SALES, <i>Devout Life</i>	19	— <i>University Sermons</i>	59
— <i>Love of God</i>	19	MULLINS, <i>Southey's Nelson</i>	86
— <i>Spiritual Letters</i>	19		
<i>Confessions of St. Augustine</i>	19	NEALE, <i>The Virgin's Lamp</i>	34
<i>The Hidden Life of the Soul</i>	19	NEWMAN, <i>Parochial Sermons</i>	54, 55
LIDDON, <i>Divinity of our Lord</i>	51	— <i>Selection from</i>	53
— <i>Elements of Religion</i>	50	— <i>Justification</i>	56
— <i>University Sermons</i>	50	— <i>Subjects of the Day</i>	56
— <i>Second Series</i>	50	— <i>University Sermons</i>	56
— <i>Walter Kerr Hamilton</i>	80	— <i>Lyra Apostolica</i>	88
— <i>Andrewes' Manual</i>	26	NORRIS, <i>Man. of Rel. Instruc.</i>	70
<i>Life Record, A</i>	91	— <i>Key to the Four Gospels</i>	13
— <i>Light of the Conscience</i>	32	— <i>Acts of the Apostles</i>	13
<i>Litanies, A Book of</i>	3	— <i>Rudiments of Theology</i>	71
LOUISE DE FRANCE, <i>Life of</i>	79	— <i>Lessons for Confirm.</i>	73
LOWDER, <i>St. George's Mission</i>	40		
LOYSON (H.), <i>Principles of Catholic Reform</i>	85	OMMANNEY, <i>The Athanasian Creed</i>	5
<i>Lycurgus, Life of Alexander</i>	85	OXENHAM, <i>Eirenicon</i>	45
<i>Lyra Apostolica</i>	88	— <i>Sermons</i>	68
LYTE, <i>Miscellaneous Poems</i>	90		
LYTTELTON, <i>Private Devotions</i>	22	<i>Painted Glass, Study of</i>	89
LUCKOCK, <i>After Death</i>	47	PARNELL, <i>Ans Pastoria</i>	41
		<i>Pascal's Thoughts, Selection from</i>	23
MACCOLL, <i>Athanasian Creed</i>	5	— <i>Path of Holiness</i>	21
MANN, <i>Antiquities of Greece</i>	86	PEPYS, <i>Morning Notes of Praise</i>	33
MANT, <i>Ancient Hymns</i>	31	— <i>Quiet Moments</i>	33
— <i>Happiness of the Blessed</i>	48	PERRAUD, <i>Last Days of Père Gratry</i>	80
<i>Manuals of Religious Instruction</i>	70	<i>Perveye (Henri) Life of</i>	80
MEDD, <i>Household Prayer</i>	33	PHILLIMORE (SIR R.), <i>Ecclesiastical Judgments</i>	46
— <i>Parish Sermons</i>	67	— (W. G. F.), and BLUNT, <i>Book of Church Law</i>	38
— and BRIGHT, <i>Liber Precum</i>	2	PHILPOTTS, <i>Hillford Confirm.</i>	76
— and WALTON, <i>Com. Pray.</i>	2	PLUMPTRE, <i>Words of the Son of God</i>	34
<i>Meditations on our Lord</i>	21	POLLOCK, <i>Out of the Body</i>	47
MELVILL, <i>Sermons</i>	60	— <i>Prayer Book, American</i>	3
— <i>Latter Sermons</i>	62	— <i>Annotated</i>	2
— <i>Less Prominent Facts</i>	61	— <i>Illuminated</i>	3
— <i>Lothbury Lectures</i>	60	— <i>Interleaved</i>	3
MERCIER, <i>Our Mother Church</i>	46		
MOBERLY, <i>Plain Sermons</i>	57		
— <i>Great Forty Days</i>	57		
— <i>Sermons at Winchester</i>	57		
MOLYNEUX, <i>Reason and Faith</i>	68		
MONSELL, <i>Parish Musings</i>	90		

and at Oxford and Cambridge